

said: 'Let us hope the rest of our time, till we are fifty-eight and sixty, will go as smoothly as the past, and then we can say goodbye to the world, as to a very loved old friend.' Singularly enough, he died at fifty-eight.

"It is a happy day for a people when it feels keenly the absence of a noble friend, and mourns him as it mourned Phillips Brooks—and it is a strange delight for us, his schoolmates and companions, to think that our everyday playmate, unbeknown to us, bore in himself a great light, and gave this light to the world."

LATIN AMERICA JUDGED BY ITS BISHOPS

IF there is any moral need for maintaining Christian missions in the Chinese Empire, says Mr. Robert E. Speer, "there is ten times more need in South America." This leader of the Students' Volunteer Movement has just returned from a visit to the southern hemisphere and his account of the moral state of Latin America shows that its condition is deplored by the leaders of the Catholic Church from the Pope downward. There is in the facts themselves urgent demand for missionary endeavor from both branches of the Christian Church. Mr. Speer reports that a Passionist father told him that he thought Protestants ought to come and work side by side with the Roman Catholics, as in this country. The South American people, it is said, "do not object to the Monroe Doctrine, but they do object to the negative attitude of the United States, keeping the help of the European nations out, but giving little constructive help herself."

Concerning the present condition of things, Mr. Speer quotes from a letter of the Pope to the clergy of Chile. The passage runs thus:

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests, and other clergy are never to be found doing service among the poor, never in the hospital, never in the dwellings of the afflicted or the distress, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in and where good wines are to be obtained."

Almost in the same vein are the words of the Bishop of Caracas, taken from a pastoral letter—

"The scandals in the parish or town take on unmeasured proportion. The enemies of the Church triumph because of the shameful

evils of the parochial priests, and good souls retire to groan in secret. It is revealed in the deserted churches. We should know that the one cause of this humiliating delay is none else than the hidden corruption of the heart and life of the priests."

Mr. Speer, whose words form part of an address before the convention of the Student Volunteers, reports that in Valparaiso he was told that "only one-half of the priests in Chile were men who were leading clean moral lives." Upon asking a priest in Colombia, he was told that "out of the eighteen priests who were his own intimate friends, there was only one who was leading a clean moral life." He gives some figures that indicate the general moral condition of the Latin-American people:

"Latin America, especially South America, is a country of appalling illiteracy. The average illiteracy in the American nation, including the children under ten years of age not in school, is 16 per cent.; the Republic of Brazil, is 85 per cent.; Argentine Republic, 60 per cent.; Chile, 60 per cent.; Bolivia, 80 per cent. All of South America together has just about the population of Japan. In all South America there are 43,000 school-teachers and 2,000,000 pupils; while in Japan there are 133,000 school-teachers and 6,000,000 pupils in the schools. Comparing Japan with South America, there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of South America. If our educational institutions are justified, as they are, in Japan, they are threefold more justified, on the face of the facts, in South America.

"According to the last Government census, 18 per cent. of the population of Brazil is illegitimate, 27.5 per cent. of the population of Uruguay, 50 per cent. of the population of Ecuador, and 58.5 per cent. of the population of Venezuela. Only 6 per cent. of British blood and only 7 per cent. of French blood are thus tainted, but between 25 per cent. and 50 per cent. of the blood of South America. I asked my friends down in Buenos Aires what their experience was as to the morality of student life in South America. They said they could count on the fingers of one hand all the students whom they knew who were leading unsullied moral lives. I made the same inquiry about a college in China, and

found that the estimate was 50 per cent. living unsullied lives."

The Catholic forces in Latin America are reported as "fearfully inadequate." There are but 250 priests to the 6,000,000 people of the great Republic of Argentina. Mr. Speer continues:

"Passing along more than 600 miles of the Magdalena River, we found only four little Catholic churches. The priests of Buenos Aires had actually asked to be allowed to lay aside their clerical garb, because they were so despised they could not get near the



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STATUE OF PHILLIPS BROOKS,
By Augustus Saint Gaudens.

This bronze memorial recently unveiled on the green north of Trinity Church, Boston, is one of the few posthumous works of the American sculptor. The granite canopy was designed by the late Charles F. McKim.

people. A friend of mine in clerical garb, a Protestant, was hissed at by the school-children who took him for a priest. A comic paper in Peru has for its title, when a pun is made of it, 'Thick-headed Priests,' and it is taken up with tales of the personal immoralities and scandals of the life of the clergy in Peru. As to church attendance, there is not a town in the United States or Canada where there are not twice as many people at church every Sunday as you will find in South America. I myself visited eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension. In every case Christ was either dead upon the cross or ghastly dead in the grave. Where is the living Christ, one cries out again and again, and no voice may give him reply."

THE PLIGHT OF OUR MISSIONARIES IN KOREA

THE tragic death of Prince Ito has given birth to many wild rumors and speculations about the real nature and magnitude of the plot underlying the crime committed by the Korean "patriot." The most sensational of such rumors is that which charges two Americans, Mr. Hulbert and Dr. Underwood, with having stirred up the anti-Japanese feeling to such a pitch that it culminated in the removal of the veteran statesman of Japan. The *Osaka Asahi* does not openly charge these gentlemen with complicity in the perpetration of the crime, but it does venture to say that they had been stirring up anti-Japanese sentiment among the Koreans, which might have indirectly been responsible for the assassination of Prince Ito. It further asserts that these two Americans have been busy spreading in America false reports about Japan's *modus operandi* in Korea and Manchuria, with a view to undermining Japanese influence in those countries.

Some friends of Korea will no doubt say that the missionaries are right in rousing the patriotism of a down-trodden people, but many others hold that the messengers of the Gospel should take no part in political matters, except to preach and practise the example of their Master when he was assailed by the powers of the State. Dr. Underwood is a missionary still active in the evangelical field in Korea; Mr. Hulbert, author of "The Passing of Korea," tho recently interested in secular work, also went to the peninsular country as a teacher. Naturally the startling news in the *Osaka Asahi* furnished an occasion for reviving the missionary question in Korea, which had been dormant for some time. The organs of the Government and the conservative papers scoff at the idea of linking the recent assassination with Dr. Underwood's or Mr. Hulbert's unkindly attitude toward Japan, asserting that the missionaries in Korea are really beginning to appreciate the measures inaugurated by the Residency-General, which has always been friendly toward the propagators of Christianity. Nevertheless there are not a few respectable newspapers which make Prince Ito's death a fresh occasion for censuring the indiscreet actions of some of the missionaries. The *Yorodzu* voices the sentiment of the latter class of Japanese journals when it says:

"It is no longer a secret that in the early stage of the Japanese rule in Korea almost all the missionaries were as much engaged in arousing anti-Japanese feeling among their native followers as in the propagation of Christianity. We hoped that such undesirable activities would be put an end to long before this, but recent intelligence from our correspondents in the peninsula indicates that the old embers are still smoldering. It can not be merely a coincidence that the overwhelming majority of the native converts to Christianity are enemies of Japan, for there certainly are a number of missionaries who teach the Koreans to hate us. Some of the missionaries of this class liken the Japanese rule to the Biblical deluge, and tell the natives that the only escape from the calamity lies in embracing Christianity. Some have even had the audacity to compose a drama extolling the past glory of Korea and lamenting her present misfortune, and to present it upon the stage before a native audience. That such unscrupulous methods are often em-

ployed is admitted even by Japanese missionaries who recently returned from Korea where they had gone to cooperate with foreign missionaries there. It is comparatively easy to deal with men and insurgents whose object is pillage and plunder, but it is difficult to cope with those who conceal their sinister designs in gaging smiles and gentle words."

Mr. Hulbert, who devoted his best energies apparently to the upholding of Korea's cause against Japan, seems, so it is said, to be losing his hold upon the Korean mind. According to the *Chosen Nichi-nichi*, a Japanese daily published in Seoul, this former American missionary, during his recent stay in Korea, was in constant fear of assassination, and but for the vigilant protection offered by the Japanese authorities, his life would have been in peril. This story is confirmed by the Seoul correspondent of *The Japan Advertiser* (Yokohama), the only American newspaper published in Japan, which says that Mr. Hulbert was obliged at the advice of the Japanese Administration and his friends to leave the country quietly by way of Siberia lest he might be made the victim of the murderous plot of a band of Korean "patriots." This audacious plot, so the story runs, originated in the Koreans' conviction that Mr. Hulbert's counsels, perhaps sincere but decidedly ill-advised, only precipitated the obliteration of Korean autonomy. To them the episode of the summer of 1907, in which Korea was forced to surrender her sovereign rights, was the immediate outcome of a secret mission sent to the Hague Conference at the advice of Mr. Hulbert. Then, again, his renewed activities against the Japanese rule were, they believe, indirectly responsible for the assassination of Prince Ito, which they feared might bring in its wake another severe admonition upon their country.—*Translations made for THE LITERARY DIGEST.*

RELIGION AMONG ARTISTS

IF the belief is anywise wide-spread that artists are without real religion and only worship the external beauty of nature this view is contradicted by August Rodin, the great French sculptor. He delivered himself on the subject of his personal religion and the kind of faith held by members of the artistic world in an interview with Mr. Paul Gsell, printed in *La Revue* (Paris). We quote from a translation that appears in the *Boston Transcript*. Mr. Gsell asked Rodin if he were a man of religion, and got this reply:

"That depends on what you mean by a religious man. If you mean a man bound to certain practises, bowing down to certain dogmas, then I am not at all religious.

"But to my mind religion is something altogether different from mumbling a creed. It is a consciousness of the unexplained and the inexplicable, an adoration of the unknown force that maintains the various types of living creatures, a suspicion of a natural world beyond the reach of our senses, of the whole vast domain that neither the eyes of the body nor those of the mind are capable of seeing; it is the upheaving of our consciousness toward the infinite, toward eternity, toward limitless truth and love—promises that may be illusory, but nevertheless give wings to the soul in this life. In that sense I am religious.

"If no religion existed I should have to invent one. True artists are the most religious of mortals. People fancy that we live by our senses, and that the world of appearance suffices us. They take us for children, intoxicated by flashing colors, amused by forms, as a child is amused by dolls. They don't understand us. Lines and shadows are to us only the signs of realities that lie hidden. Our minds plunge beneath the surface and into the soul of things, and then, when we reproduce contours, we enrich them with their spiritual content.

"The artist worthy the name must express the total truth of nature; not merely the truth of its exterior, but also and particularly that of its inner self. When a good sculptor models a human torso, it is not only the muscles that he represents, it is the life animating them—better than the life, the power that fashioned them and endowed them with grace or vigor or amorous charm or untamed fury."

EDITORIAL ROOMS OF THE LITERARY DIGEST
44-60 EAST TWENTY-THIRD STREET
NEW YORK CITY

Ap

Mr. Robert E. Speer,
New York City.

Dear Sir:

Will you kindly answer the inquiry of our corre
enclosed letter?

Very truly,

Wm S Wood

Editor

RECEIVED

APR 28 1910

Mr. Speer

ROBERT BIGGS
ATTORNEY AT LAW
828-832 LAW BUILDING
COURTLAND ST. NEAR LEXINGTON ST.
BALTIMORE, MD.

Apr. 18, 1910.

Mr. William S. Woods, Editor "Literary Digest,"

44 E. 23d St., New York.

Dear Sir:

Your favor of the 14th inst., quoting extracts from a statement from Mr. Speer, received.

Mr. Speer is evidently a man of education. Referring to your quotations, he says, "Extracts from it (the alleged encyclical) have been printed in reliable books..... I had not heard that its genuineness had been doubted. If it is spurious, I trust that this can be shown, and I shall join in preventing its further publication." It seems almost impossible that a man who lays any claim to fairness and who could have so readily secured access to the encyclical itself, having before him "reliable books," could give such vague references as authority for a paper which he must have known would be regarded as a most serious charge against the church to which so many thousands of his fellow-citizens are adherents.

In following up this matter, I am not inspired by any desire to stir up "acrimonious discussion." As I stated to you in my original letter, I am a Catholic and if such a paper was ever published by anyone in authority, I should like to know it, but : if such a paper were never published, then it is all-important that Mr. Speer and all others should know that fact, and in fairness to fellow-citizens of Catholic faith, not only discontinue the use of the article, but frankly admit their error.

ROBERT BIGGS
ATTORNEY AT LAW
828-832 LAW BUILDING
COURTLAND ST. NEAR LEXINGTON ST.
BALTIMORE, MD.

Apr. 18, 1910.

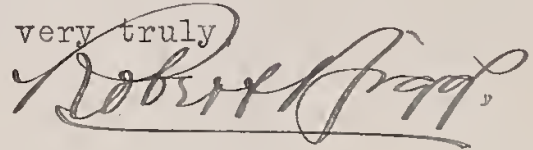
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Mr. William S. Woods.

In conclusion, I wish to say that as a lawyer, I cannot recognize Mr. Speer's statement that it ^{is} up to the Catholics "to show" that the publication was spurious. Mr. Speer uses it, and I think it is up to him to show that it is genuine. I shall greatly appreciate it, therefore, if you will ask Mr. Speer to give to me through you, his references to "the reliable books" in which the extracts he has used were published.

Thanking you in advance, I am

Yours very truly

A handwritten signature in cursive script, reading "Robert Biggs". The signature is written in dark ink and is positioned below the typed name "Robert Biggs".

March 19th, 1910.

To the Editor of "The Literary Digest,"

New York City.

Dear Sir:-

In reply to the statements in some of the Roman Catholic papers quoted in "The Literary Digest", denying the genuineness of two letters regarding the character of the Roman Catholic priesthood in South America, I beg leave to say that the first of these two letters was a pastoral letter of the Archbishop of Venezuela. It was printed in full two years ago in "The Constitutional", one of the leading daily papers in the city of Caracas. The sections of this letter which I quoted were as follows:-

"Scandal in the parish or town takes on unmeasured proportions: the dishonored priest is lost once for all, the enemies of the Church triumph because of the shameful fall, and good souls retire to groan in secret and to cry to the Lord to free them from this abomination. And even if the sin is hidden, yet is it revealed through every guise in the dead parish, the deserted Church, in the tiresome preaching, unfruitful works of mere routine, without fervor or piety, in the house of the priest, who breathes only a worldly atmosphere; in his reading, in his occupations and the tedium at the things of God. Why do we note the sudden spiritual decline of a priest who until yesterday was active and devout? Why do we see him destroying little by little that which promised to be a fruitful apostolate, but now approaches mysterious and mournful ruin? Ah! if we could penetrate the veil of his secret life, we should know that the one cause of this humiliating and opprobrious decay is in nothing other than the hidden corruption of his heart and life. And yet there are priests who only rarely go to confession, and others who never confess at all! There are those who select easygoing confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than a sad routine practiced between one sin and another, to their own deception--well-known is the life they lead, and where it will end."

"Nearly all the clergy of the archdiocese of Caracas is parochial: there are more than one hundred parishes, and today all are occupied by pastors, with few exceptions--those which have become mere harlots. And yet, why does ignorance of religion continue to brutalize and degrade more and more these people? Why exist so many parishes which are true cemeteries of souls dead to God, in despite of the fact that there stands the Church edifice, there is Jesus Christ in the Sacrament Adorable, there is the priest with his marvellous powers to sanctify the souls? The only reason is that the parish priest does not faithfully perform his duties, he does not lay hold upon and generously shoulder the charge he has accepted, and, as many Christians who take of the Gospel only so much as suits them, so he takes

March 19th, 1910.

The Editor of The Literary Digest-Page 2.

up only those duties which do not trouble him much-more than all, those that produce most income. They do not preach, or, if so, it is only to tire and annoy the few hearers. That living word could come from a sacerdotal soul dead to the palpitations of the grace and the activity of pastoral zeal? There is no catechism class-and if there is, it is in this sense: that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing over to the school or to the women! Service, attention and care and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, is an unknown thing to him. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely under any mere pretext to escape going to their aid in their extremity supreme. . . . And we will not say more, for we should be interminable, if we were to enumerate everything."

The other letter of which I spoke was an alleged encyclical of Pope Leo to the clergy of Chili issued in 1897. Extracts from it have been printed in reliable books. I had not heard that its genuineness had been disputed. If it is spurious, I trust that this can be shown, and I shall join in preventing its further quotation. The genuineness of the letter of the Archbishop of Venezuela, I think, is indisputable.

Very truly yours,

Dictated March 16th.

EDITORIAL ROOMS OF THE LITERARY DIGEST

44-60 EAST 23D STREET

RECEIVED

New York April 14, 1910.

APR 14 1910
Mr. Speer.

Mr. Robert E. Speer,
New York City.

Dear Sir:

Many thanks for your letter of March 19th, giving your authority for the genuineness of the two letters regarding the character of the Roman Catholic priesthood in South America. In reply I would say that I have shown your letter to some of our Roman Catholic readers, and instead of being convinced by these proofs, they seem to consider them so doubtful that I fear the publication of your letter, in our columns, would only re-open the whole matter, with perhaps more bitterness than before, and would not serve any useful purpose.

The pastoral letter of the Archbishop of Venezuela seems to be of a general nature, and might have been written as an exhortation to righteousness and a warning against evil, such as is sometimes delivered by fervid evangelists in Protestant churches, where it would be a mistake to assume that the evangelist meant to charge all the members with crime and vice.

In regard to the encyclical of Pope Leo supposed to have been issued in 1897, I would say that I have employed a man to search carefully through the files of the "Civiltà Cattolica" for the year 1897, and for several years before and after that date, and that he has failed to find anything of this nature. The "Civiltà Cattolica" is supposed to print all the encyclicals issued by the Pope, so that it would require pretty good proof to show that this particular encyclical is genuine, *in the face of this omission.*

I have no doubt that you are still keeping this matter in mind, and are looking for further proof of these letters, and in case you come across any, I shall be very glad to hear from you.

With warmest personal regards, I am,

Very sincerely yours,

Wm D. Howells.

Editor

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
NEW YORK

OFFICE OF SECRETARY

June 21st, 1910.

Mr. Robert E. Speer, D.D.,

100 Princes St.,

Edinburgh, Scotland.

My dear Dr. Speer,

I have just had a call from Mr. Woods of the "Literary Digest", who talked with me first and then with Dr. White. He referred to an editorial which appeared in the last number of "America" and from which I presume they are expecting to publish an extract in the near future. He wanted to verify the quotations from your letter to the editor of "America". We found your letter and checked up the quotations, which were found to be correct.

Mr. Woods then went on to say that he felt sure that what the Catholics were objecting to was not so much your strictures as to the immorality of the South American people, as your relying on what they insist are fabricated documents to set forth the high officials of the Church, particularly the Holy Father, in the attitude of condemning wholesale the priests and clergy of South America; that while you refer to the fact of these letters having been published in certain South American newspapers, yet it is notorious that the South American press is untrustworthy and much of it really opposed to the Roman Catholic Church and willing to take every opportunity to publish anything that will injure it. He felt that the only way to silence the opponents and to satisfy the general public would be to get hold of the documents from the archives of the Church in some way. He urged that we write you to endeavor to discover the real truth about the encyclical in some way, in order to bring the controversy to an end. Dr. White suggested I write to you about

Mr. Sp. r-E. 2.

June 21st, 1910.

This interview, which I do rather reluctantly, as I do not wish to give you any further concern regarding this matter. I will also mail you the copy of "America" in which the editorial appears.

With best wishes for your peace and happiness in spite of popes and bishops and editors, I remain,

Very cordially yours,

George W. Sullivan

address. 51 Shrewsbury St.
Stratford, Ont.

J H McKean
Elora, Ont.

RECEIVED

DEC 18 1913

Dec. 15, 1913

DM

Dr. Robert E. Speer.
New York City.

Mr. Speer.

Dear Mr Speer:-

I had requested ten minutes of your precious time through Mr Scott, but circumstances combined to make an interview impossible.

Dr. Bovard warned me that a slight heart murmur presaged more serious consequences unless I stopped work and gave some attention to physical condition. The last year or so in Chile was a period of overstraining and its aftermath has to be borne and overcome during the furlough.

It had always been inconceivable to me that such a crisis might arise but since it has come it must be faced.

For this reason I left N.Y. on Dec. 9th, filled an engagement in Batavia en route and returned to Mrs. McKean the children who are all vigorous & hearty amid the frost & snow of an early Canadian winter.

While I duly appreciated your recommendation to the Lutheran Ministers Association, there was no alternative but to decline, with explanations and regrets. Wherever one goes there seems to be unusual

interest in Latin and South America, in the Panama Congress, in trade expansion with the southern hemisphere, in the doctrinal debate among the Episcopalians and in the S. American possibilities after the war.

Without "dipping the pen of infallibility into the ink of omniscience" I should like to record some impressions regarding the approaching Congress, in which your own concern is paramount.

The Reports on "Woman's Work" and "The Church in the Field" were considerably modified and re-inforced by the criticisms at Garden City but I hope you may be able to co-operate with the Editorial Committee in strengthening them further if there be time.

The missionary motive in all the reports might be elevated to a plane of loyalty to a Divine Master while political and commercial considerations might be relegated to the sphere of secondary issues.

Unless I have been misinformed about 25% of the general work and 60% of the Bible distribution is accomplished by British agencies whereas the bulk of pioneer enterprises among the Indians is the result of their effort.

After making due allowance for the

disabilities produced by the European War, there are a number of delicate and chivalrous fraternal attentions that ought not to be omitted if we are to preserve and develop the solidarity of world forces.

The tone and quality of British missionary endeavor in South America we can ill afford to lose.

The recent Presidential message contains an adaptation of the Monroe doctrine that is acceptable to the more progressive S.A. Republics.

The thunder is Wilsonian but the lightning is Chilean. When Mr. Roosevelt visited Chile in 1913, it was my privilege to translate the official welcome from Don. Marcial Martinez S.L.D. in which he suggested this interpretation as the only tenable one for Chile, Argentina & Brazil.

Ex. Pres. Roosevelt was as diplomatic as he was courageous and boldly announced that the self-governing stable Republics ought to be included as co-guarantors of the integrity of S.A. territory.

Accordingly, it seems a providential boon that Pres. Wilson's official announcement should

14

prepare the way of the Lord by allaying distrust
and engendering confidence in the good faith of
U. S. A.

My private opinion is that we ought to
be outspoken concerning our ideals and objectives
but, prudently reserved respecting the plans and the
means for the accomplishment of our purposes.

The wisdom of the serpent as the harmlessness of the
dove ought to be as effective in Protestant circles as they
are in R. C. organizations.

Finally, permit me to request of you, as
presiding officer of the Congress, that every Latin-American
be given the fullest opportunity to express his views
unless his remarks be wholly irrelevant.

We understand the L. American's point of view only when we
postulate a fanatical devotion to freedom and a frenzied
resentment of anything that savors of constraint or coercion.

We are spending a few days with Miss M. J. Thompson
who spent 5 years with Miss Wilder in Kohlapur as one of
our U. S. A. missionaries. Her father supported her & her
successor, Mrs. Dr. Wailess, for many years. He is in his 81st
year and his race is almost run but his faith is child-like
and sublime. In Batavia I visited Dr. J. J. Ellinwood's sister-in-law
with kindest regards & best wishes for a joyous Christmas. I am sincerely
J. H. McLean

AMERICAN SECTION
OF THE
COMMITTEE ON COOPERATION IN LATIN AMERICA
REPRESENTING THE AMERICAN AND CANADIAN MISSION BOARDS WORKING IN LATIN AMERICA
25 MADISON AVENUE, NEW YORK

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CABLE-TELEGRAPH ADDRESS:

"COOPERACIÓN, MONTEVIDEO"

OFFICE ADDRESS:

1067 CALLE MERCEDES,

November 5th, 1924.

Mr. Robert E. Speer,
156 Fifth Avenue 156,
New York City, U. S. A.

My dear Mr. Speer:-

In looking over some files I am reminded of the matter of the correspondence from Chile, in the name of the Pope and the Archbishop, and that I have never given you the name of the writer of the articles. I recovered it, finally, through remembering that it is the same family name as that of the priest-patriot of Chile, the founder of the first newspaper in that country, etc., and, although a priest, evidently a liberal. The family name is Henriquez, but I do not recall that I ever took the given name. It is not a very common name in Chile, so far as I know, and the man, if still living, should be easily located. I think he lived in the "Calle Molina", near the railway station into which we came when I met you at the little station "Hospital" on your way up from the South. With these facts, although I can not give the number of the street nor the given name, it should be possible to find the man, if you care to get into touch with him. In your last letter, in which you asked about the matter, you said you would enclose material which would show why you were again taking up the affair. But, as often happens in such cases, said material was not enclosed, so that I did not know what new developments had prompted you to ask about the man.

If you go over to Chile, after the Congress here, you may want to look up Sr. Henriquez and, in that case, any one of the missionaries in Santiago, with the above statements, should be able to find him or some one of his family.

Referring to the Congress, I suppose you are following the somewhat serious revolution in Brasil. It began in Sao Paulo, some months ago, and, although it was put down in that city, it has now spread to other States, especially those of the South, and this morning's paper tells of the dreadnought Sao Paulo which has left the bay of Rio and joined the forces of the revolutionists, with the probability that other units of the fleet will follow its course. All this may affect the Regional Congress, and will certainly make it difficult to travel outside of Rio, unless matters soon change for the better. I am planning to go up into Rio Grande

do Sul, to attend the annual meeting of the Southern Methodist Conference, late in December, but that State is now pretty well in the hands of the revolutionists and it may not be possible to get in at that time.

Poor South America is having a hard time, just now, in the way of revolutions and threatened revolutions. Chile, under its military triumvirate, is not happy, and several other countries are ruled militarily and thus kept to a semblance of peace. It seems that there is need of a spiritual message, such as the Congress of Montevideo should give, and I hope that this may be the prevailing note in all that is done.

With sincere regard,
Very cordially,

A. F. Banning.

W. E. BROWNING
Casilla 2037
Santiago de Chile

Santiago de Chile, March 22, 1910.

Mr. Robert E. Speer,

NEW YORK CITY.

Dear Mr. Speer,

I enclose herewith a copy of an article which appeared in "El Mercurio" of this city, as also in the Valparaíso **edition**, within the last few days. I think I have already written you that this same paper had made some reference to an address of yours delivered soon after your arrival in New York, much in the same vein as this article.

The article is unimportant, except that it declares that the letter which you quote is apocryphal. You will remember that you asked me to get you a copy of this letter, but I have not been able to do so, though I have made extensive inquiries in the quarters most likely to have it.

I would like to set the matter straight before the public and believe that it would be well to answer the article in reference. In order that I may do so, can you refer me to the source from which you got your information, or state the date of the letter cited? I notice that you refer to the same letter in your book on Foreign Missions and quote, also, a part of the reply made by the Archbishop of Santiago. If you can give me your authority for the quotation from the Pope's letter and also for that from the reply, it will help me to prepare a reply to Señor Silva's article in "El Mercurio".

With the Alsop matter still pending the feeling in Chile is not very friendly to the United States and anything that reflects on their religion or patriotism is deeply resented, especially if it emanates from an American. The Evangelical public, of course, knows your connection with our work and I would like to be able to prove that you quoted authentic documents. I have no doubt that you can refer me to your authority for the two letters and I will be greatly obliged for an early reply in order that we may take the steps that

may seem best in the matter of replying to the article quoted.

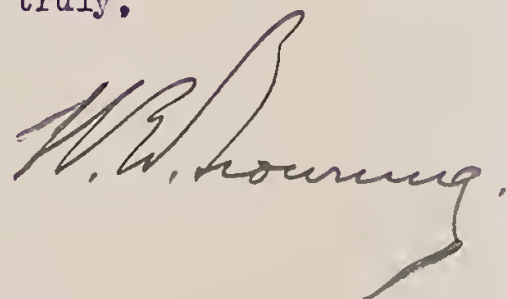
I cabled Dr. White a few days ago in regard to the young lady whom you recommended for ~~the~~ work in Chile, a Miss Jarvis. The members of the Mission will be glad to have her come and we will try to give her work that will be commensurate with her strength and in a climate that will not be injurious to her health.

I am glad to be able to report that all the members of the Mission are well and entering upon what we hope will be a good year in the history of our work. We have had a great deal of sickness in our family since you were here and now have Alice in bed since two weeks ago with a severe attack of tonsillitis which may demand an operation. Three physicians have been working with her and she is now some better, and we hope to be free very soon from the worry that sickness always brings.

The school year is starting off very well and we expect to have as good, if not a better, attendance than last year. We feel very keenly the lack of equipment as compared with the other schools of the City, especially those of the State, and I sincerely hope that we may be able to do something toward providing better quarters and apparatus for our students. I am hoping that the Kennedy bequests may do something for us, in this line.

Trusting that this may find you well, with sincere regards, I am,

Very truly,

A handwritten signature in dark ink, appearing to read "W. B. Downing". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

Propaganda and Good Faith

Sectarian propaganda is accustomed to distinguish itself by its lack of scruples. Its motto is:- "The end justifies the means"

Mr Speer, a propagandist of we know not what ~~set~~ North American sect, desirous doubtless of demonstrating to his coreligionists how necessary and ~~adv~~ profitable is the investment of money in religious ~~and other~~ enterprises and missions on the Pacific coast, writes to the well known North American review, The Literary Digest, (5th of Feb, last) an article which can not do less than interest our readers.

It treats of the demonstration of the very bad state of religion in Chile. In order to attain his object, the Rev. Mr. Speer quotes a pretended letter addressed to the Chilean clergy by the Pope in which we read the following:-

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests, and other clergy are never found in the hospital doing service for the poor never in the dwellings of the afflicted or the distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy are always to be found in the house of the rich, where gluttony is to be engaged in and where good wines are to be obtained."

To here the pretended ~~letter~~ anonymous Pope. After reading that extract we can not do less than admire the ~~way~~ with which Mr. Speer counts on the ~~good~~ of his coreligionists.

To be sure to say that the letter is an imposture. And if not, tell us Mr. Speer for what reason you abstain from naming the

Pope who signed it, from indicating ~~the~~ its date and from giving any reference whatever which permits finding out its authenticity.

Meanwhile there exists ~~it~~ published in the Chilean dailies of 1904 and in the " Ecclesiastical Bulletin of the Archbishopric of Santiago, Chile" ,Volume 16, pp 52--53) an official document emanating from Rome which says precisely the opposite of that which we read in the Literary Digest.

After his visit " ad limina", ~~the~~ Archbishop Casanova received from the Congregation of the Council(which is ~~that~~ the one officially ~~cha~~ charged by the Pope for watching over the canons and clerical discipline) a letter in which among other things he was told that which we copy at length.

" The most eminent fathers(cardinals of the cited Congregation) have wished to pay you tribute in the highest praises for what you have undertaken for the promotion of ^{the} decency of divine worship guaranteeing ecclesiastical discipline, helping the catholic youth in education, defending the faith, encouraging the piety of the people. You have merited ~~the~~ approbation for what you have done artistically the Cathedral and other sacred buildings, to found munificently scientific *Literary Societies* and schools of primary instruction, houses for working men and hospitals for the poor"

The most eminent prefect wishing to unite the clergy and their worthy chief in the same praise, says on closing his letter

" It pleases this sacred congregation also to see you in so much labor and in the gathering of such a rich and wholesome harvest, aided by your clergy whose knowledge and piety and zeal in winning souls have merited their eulogies. " The letter bears the signature of the Cardinal prefect." Vicintius Card. Eps Praenestinus
Its date the 21st of March, 1904.

If it should be objected that the most illustrious Señor ^{deceive to Holy Sec} Casanova, with the praise to which the Cardinal prefect alludes, it will suffice to demonstrate for the honor of the Chilean clergy, that they were a simple act of justice on the part of the prelate. It is simply ~~absurd~~ ridiculous (and so the ^{Chileans} Catholics and non Catholics Chileans will judge it) to say that the clergy of this country lack bowels of compassion for the poor, when we all know that there is no work of Christian charity in which there is not found a priest be it as director or as an enthusiastic collaborer.

To say that in Valparaiso (for it is from there that Mr. Speer gets his data) the clergy are not seen in the houses of the poor is an absurdity which will bring a smile to as many ~~as residents~~ portites as know the curate of the Holy Spirit, Don C istobal Villalobos, and have witnessed his heroic activity (and that of all the clergy of the port city, secular and regular) during the epidemics which have repeatedly decimated that city in these last years.

And now that we are speaking of Senor Villalobos, it is well to remember his activity in Santiago during the violent epidemic of

small pox of 1909. Without obligation that would impose on him such a ~~very~~ great sacrifice, the ex-curate of the Holy Spirit, and now Prebendary of the Metropolitan Church, shut himself up with several hundred pest stricken in the pest house at the capital, imitating Bishop Belzunce, of undying memory. What which the charitable priest did, the remaining priests of Chile have done, do, and will do without ostentation and without fear. In this country the priestly garb far from taking away from the Chilean the valor inherited with the blood of the race, increases it with that force which the love of Christ, and Gospel charity is accustomed to give to the Christian.

The proof of this is the society composed of clergymen and directed by the Vicar General, Senor Mesa, which hunts out the sick poor, and visits them continuously in the hospitals and asylums of beneficence

And is it not perchance paternal love for the poor that which impelled the most illustrious and reverend Senor Gonzalez to that grand anti alcoholic crusade which all of us in Chile have celebrated and which this newspaper always honored ^{is} ~~itself~~ in lending its most decided and complete cooperation?

There is no one among us who ignores the garrosity, zeal and success the most worthy Metropolitan of Chile exerts himself in promoting the welfare of the workingmen, in affording them hygienic houses, and centers of education and honest recreation; in a word, in putting into practice the program of social charity which Leo XIII and Pius X have proposed and prescribed for the activity of catholics of the entire world. Who will dare to insinuate that the clergy of Chile do not work together actively with their prelate in social

work, when it is known that here more than in any other country bishop, curates and clergy, march united by the impulse of a single heart and a single soul.

As to the money to which Mr. Speer alludes, we should like to know if he will tell us, if in North America and in foreign countries, the reverend colleagues of that propagandist observe the gospel standard of poverty and live without dollars.. We would like that they should compare the magnificent incomes of the ministers of the diverse cults in the United States, with the "competencies" (so called in irony) of the curate of Chile. Then we would see who are those who seek first the kingdom of God.

And as to that which touches the mass of insinuation with which the article in the Digest is ornamented, we will only say to Mr. Speer that this people is a people no less civilized than Christian, which would not tolerate in its bosom a clergy which ~~from~~ at least from a distance resembles that of the apocryphal letter quoted or fabricated by him.

Who would have given Mr. Speer that information? Only in Valparaiso could ~~they~~ have deceived him so shamelessly, the enemies of Chile, sectarians for whom to calumniate an adversary is to serve God, the country or both.

It seems to us nevertheless, that a Christian propagandist ought out of simple decency to observe the natural virtues of sincerity and justice without which he can not have any gospel virtue at all, and that before launching out to preach, it would be fitting to have at least honesty for his personal use.

By all means, with religion or without it he is no gentleman if he does not fulfil the commandment "to not bear false witness, nor to lie" Consequently if over there walk ~~godly~~ propagandists who are not gentlemen, let the Lev Mr. Speer dedicate his zeal to converting them. Charity begins at home and the Chileans can wait.

"UNIÓN EVANGÉLICA"

(The Presbyterian Mission in Chile)

OFICINA DEL PRESIDENTE

No Answer
SANTIAGO DE CHILE, July 5, 1910.

RECEIVED
JUL 8 1910
Mr. Speer.

Mr. Robert E. Speer,

NEW YORK CITY.

My dear Mr. Speer:-

I have two of your letters to answer today, -one of May 16th. and another of June 4th., both of them received within the last week.

[Replying to the first I will say that I have laid the matter of the Venezuelan priest before a number of the members of the Mission and we all feel that at present we can not offer him work. I like his protest very much; it has a good ring to it and I dare say he might prove to be a very useful man, but we do not see our way clear to take him on here in Chile. Why not refer him to Mr. O'Connor, of "The Converted Catholic"? Possibly he might be able to give him work or take him in for a while until a place opens for him. We have had several cases of converted priests here in Chile, but no one has amounted to much. They generally knuckle under and go back to Rome.]

Some few years ago a very fine looking man came over the mountains from Mendoza and came to see me here at the Instituto, asking to be given work in order that he might leave Rome. Several of us talked with him and finally advised him to ~~return~~ to his diocese. He had no idea what it really meant to cut loose from the Roman Church and when he was shown his danger and what he would lose he was glad to return to Mendoza.]

In regard to your second letter, in which you state that you had received from the Secretary of the South American Missionary Society in London a pamphlet published by that Society in 1898 which contains the encyclical of the Pope to the Chilean clergy, etc., I will say that I took the matter up at once and am now in a position to report progress, at least, in the matter.

I went to the Public Library and read the letter in "La Lei" of October 24, 1897. I have also consulted several prominent men on the matter, among them the Secretary of the Archbishop of Chile, and must report as follows:

"La Lei" was the organ of the ultra-Radical party of Chile and was never looked upon as the "principal paper" of the country. It was excommunicated by the Arch-bishop soon after it was founded, -early in the nineties, I believe, - and this increased its circulation for a time and for a while it was rather ably edited. However, it declined little by little until it went out of existence only a few months ago, entirely discredited even by the members of the Radical party, at least by the majority of them. It seemed to consider any mode of warfare lawful in its attacks on the Roman Church and religion in general and was more interested in tearing down than in building up.

The article, or Encyclical, referred to was published without any editorial whatever, nor did I find any reference to it in the succeeding numbers of the paper, nor in the leading Catholic paper of the time. Evidently it was looked upon as a joke or an evident misstatement of fact and the opposition paid no attention to it at the time. I believe the Encyclical to be false for the following reasons:

1. There was at that time a Papal Delegate in Chile. Had the Pope wished to address an Encyclical to the clergy of Chile he would have sent it to the Delegate and not to the Archbishop, as it was purported to have been sent. The writer evidently did not know canon law and fell into the mistake of having the letter come to the Archbishop.

2. The internal evidence is such as to lead me to discredit it. The language is not that of the Roman Curia. It is rather that of ^a newspaper man who is trying to change his style in order to say things in the way he thinks the Curia would have said them. It is not concise; on the contrary, it is very diffuse and proves too much for its own cause.

3. The unanimous opinion of those whom I have consulted is that the letter is not authentic, although many admit that the accusations are in order. Our oldest native preacher, Alberto Moran, is strong in his belief that it is apocryphal, and he remembers the occasion of its publication. Few, if any, seem to ^a have taken it seriously. It seems to have been recognized as sham from the first.

Mr. Speer, page three.

4. The Roman Church does not publish on the house-tops its ~~secrets~~ warnings to erring priests. Such an encyclical would have been jealously kept secret where no Radical could have had the opportunity of seeing it, much less of translating it from the Latin for the daily press.

As I stated above, I called on the Arch-bishop's Secretary or Vicar and asked him if he could give me any absolute proof that the said Encyclical was apocryphal. He offered to give me a sworn statement, signed by himself, to the effect that such a communication had never been received, and referred me to a recent article in "La Revista Católica" of this City in which he had ~~refused~~ answered your reference to the letter and Encyclical. I replied that his word was as good as his certificate would be (since I have no confidence in either, -though I, of course, did not tell him so) and that I had already read his reply in the Catholic Review. (It is merely a denial of the whole affair.)

I regret that I have not been able to find any proof that the communications are genuine. Of course you ^{can rightfully} lay the burden of proof on those whom you quoted, but in view of all I have been able to find out, it would seem that the missionaries of the "South American Missionary Society" were not careful in sifting their information which they sent on to headquarters and, probably through ignorance of the facts or through a poor or insufficient knowledge of the Spanish (they work among the Indians) were led to accept the letters as genuine.

I have not been able to find the so-called reply of the Arch-Bishop, since I do not know the date when it was published, but I am having a translation made of the Encyclical which I will forward with this letter. It is long but it may be of interest to you. Of course it loses with the translation.

The extra copies of your Report came in the last mail and I will see that all the members of the Mission are supplied, in case anyone has not received a copy. Today I have also received a copy of your Duff Lectures, "Christianity and the Nations", for which I have to thank you most heartily. I shall have a fine time reading them and will pass them on to the other men for them to enjoy them.

All are well in the school at present, with the exception of colds and in-

Mr. Speer, page four.

fluenza, and we have a good school this year, much better than last. We have 255 matriculated at present and a few more promised, and the attendance is very good. Just now the boys are interested in their preparations for the field sports and parade which are to take place during the Centennial celebration in September. About four thousand students are expected to be in line and we plan to send two hundred. The banner which you "blessed" will lead our band.

Although Mr. Oxford left us I have been able to get a good man here and the work goes on very smoothly. Mr. Wells left Chile a few days ago and with his going I feel that there will be less temptation for our men to break their contracts and go into something else. He made "a pile of money", as he expressed it, by leaving the Instituto to take other work, and this fact had its influence on others, though I do not think that he tried to influence them to break their contracts. Hemphill is feeling unusually well this year and is a great help in the school. He appreciated the copy of your report which you sent him.

Mr. MacLean is to come to Santiago at the end of this month. The work in San Fernando did not develop as we had hoped it would and it seemed that he could do more here in Santiago, at the same time that he keeps up the trips to the South field. We hope to have them live near the Instituto.

You will notice that the Mission put the need of funds for a Gymnasium among the most urgent of the Mission, in the way of new buildings, ranking it immediately after the missionaries' houses. I am hoping to be able to begin on the building sometime during the school year, or, at least, announce it for next year. I plan to combine a sheltered place for rainy days with a comfortable room for purposes of school meetings, - such as Commencement exercises, etc. This is very much needed and has been for years. With but one more payment to make on the land at the side, and with the prospect of the long needed Gymnasium, I feel that we are going to have the school well provided for and be able to do better work than heretofore. Up to the present we have got along as best we could with poor accommodations and amid unattractive surroundings. Now I hope we may be able to make both the interior and the exterior of the building more attractive and

Mr. Speee, page five.

at the same time add to our equipment in other lines. As our furlough comes in just two years more I may be able to do something for the school while at home.

If you think there is anything else that can be done in the matter of the Encyclical I shall be glad to help out. If you would like a copy of the reply of the Arch-Bishop I will try to find just when it was published and get it for you. My own, conviction, however, I am sorry to say, is that the whole thing is a fraud and that we were all fooled, -the "Independent" as well as others, - by the publication made by the South American Missionary Society whose missionaries, evidently, did not investigate the matter as thoroughly as the interests at stake warranted.

With kind regards, I am,

Very sincerely,

W. E. Bouring.

MAQUEHUE I PELAL
ESCUELA AGRICOLA E INDUSTRIAL
De ambos sexos, con internados.
Estacion FF. CC.—Metrengo.

CHOLCHOL,
ESCUELA PRIMARIA
De ambos sexos, con internados.

Mision Araucana
Sociedad Misionera Sud-Americana
de Londres.

Oficina del Superintendente.

TEMUCO.

*

Hospital "Alfredo Roberts"

CASILLA No. 75, TEMUCO, CHILE.

19th July, 1910.

Rev. W. E. Browning,
Casilla 2037.

Santiago de Chile.

My dear Dr. Browning,—

I duly received yours of the 12th re the Encyclical of Pope Leo XIII with reference to the Archbishop of Santiago.

Personally I have not seen the text (ipsissima verba) of the Encyclical. Archbishop Casanova's reply and extracts from the Encyclical were published in pamphlet form by the South American Missionary Society in 1898 as you say, as "corroborative evidence" to some pamphlets published a short time before by Rev. W. C. Morris of Buenos Aires "setting forth the awful conditions of South America from a spiritual and moral point of view".

At the close of the S.A.M.S. pamphlet, I find the following:— "Most of the foregoing extracts are reprinted (by kind permission of the Editor) from the "Rock"; and it is stated in it that "The Papal Encyclical appeared in La Lei, for the 24th of October", 1897.

Having this date you may be able to get information at the Office of "La Lei". As to my own opinion on the subject, I have not the slightest reason to ~~think~~^{doubt} that the Encyclical & Reply are genuine, as they are just such documents as could and should be transmitted between the Pope and the Archbishop. There is no question as to the facts stated in both being absolutely true. Only last night I read in "The Record" of Friday June 17, in a review of the "Life of Cardinal Vaughan. By J. G. Spear Cox." It is stated that "He visited Latin America on a funds-collecting mission, and was shocked by the state of religion. The persecution of the church in New Granada seemed less a scourge than a providential chastisement. Incidentally we see the jealousy that reigns in the Roman Church, and on hearing of the death of Cardinal Wiseman he wrote: 'The Holy Ghost has hard times with us English Catholics. I suspect Rome will choose silence or denial. Expediency and the devil hate denials.' These words were written from a Continent in which, according to him, 'the monks are in the lowest state of degradation, and a suppression of them would be an act of divine favour'." I enclose you the page so that you can see it.

There can be no question as to the grossest corruption, and the most fragrant idolatry which prevails in South America, among the people and priests.

The immorality of some of the leaders of the Church is notorious. In the small towns such as Cholechol, where we have a Mission, there have been several priests within my knowledge, who have lived lives of impurity and debauchery. The influence of Protestant Missions is making itself seen and vice which before openly vaunted its shame is now hiding itself from the public gaze, but without there being any ~~xxxxxxx~~ true repentance. And, if the state of affairs in Chile is bad, what could not be written of the interiors of Brazil, Bolivia, Peru, &c. The Church of Rome without doubt has made religion a step-stone in the nostrils of thinking men in South America,

All this does not prove the Encyclical ^{genuine} ~~xxxx~~, but it does prove that many such Encyclicals are needed, and the disgrace under which the ^{Roman} Catholic Church in North America writhes is not the mere question of authorship, but it is the exposure of its corruption in a manner which cannot be contradicted. Destroy the validity of these documents, or deny it, if they will; the facts remain - and are so terrible that if known its reprobation would be inevitable by all who love purity, honour and truth.

With very kind regards, both to yourself and yours,

Believe me, yours fraternally,

C. A. Sadleir.

Supt.

Dear Mr. Speer,

I send this on as a sidelight on the discussion. If anything else comes my way I will forward it at once.

Sincerely,

W. E. Browning.

Oct. 11, 1910.

REVIEWS.

CARDINAL VAUGHAN.

Life of Cardinal Vaughan. By J. G. Snead Cox. London: Herbert and Daniel. Two vols. 21s. net.

This is a model biography, whose author has a true sense of proportion, an easy literary style, and the power of selecting the main incidents of its subject's career for treatment of a full character. It gives a portrait of the late Cardinal which commands the respect of those who differ most from his ecclesiastical views, and at the same time draws the picture with a fidelity to facts that disarms criticism. Cardinal Vaughan is to his biographer no faultless person—he is rash, impulsive, and unable to see the view-point of his opponents. Consumed with a passion for the Pope and the Roman Church, he measures everything by the standard of his own convictions, and is as ruthlessly hostile to intriguing Jesuits as he is convinced that Anglican clergymen are laymen. Few men in public life can have made more and greater mistakes than he made, can have written more tactlessly, or have unnecessarily wounded the feelings of his friends; and yet no Roman Catholic ecclesiastic of the nineteenth century has left more memorials of his spirit than the successor of Cardinal Manning. Mr. Snead Cox, his kinsman and editorial *alter ego* in the *Tablet*, has explained the secret of his success, and this work will take its place as a permanent contribution to the religious history of the last half of the nineteenth century in England.

Cardinal Vaughan was the representative of the old Romanism of England. His family had suffered much during the years when his Creed was considered to be a menace to the State and a possible cause of treason. He was educated in a home that had as its head a stern and austere father capable of great tenderness, and his mother had become a convert to Romanism in her youth. She, however, does not seem to have had the temperament that the Cardinal disliked in the men who, under the influence of the Oxford Movement, had abandoned the Church of England for the Vatican; "Roman practices and Roman devotions appealed to them just because they were Roman." By a strange irony two of the leading friends of the Cardinal were "Ideal Ward" and Cardinal Manning. The former remained attached to him through life, but during his last years a painful cleavage arose between Manning and Vaughan, which led to the deletion of Vaughan's name from Manning's will; and this action, it is plainly hinted, gave Mr. Purcell the opportunity for his publication of the famous "Life" which showed the world the real Manning.

Vaughan all through his life struggled against ill-health, the result of his up-bringing and his wayward asceticism. We are informed that he was not given to introspection, but many pages of this book prove that he was accustomed to analyse his feelings and probe his conscience with a morbid thoroughness. Naturally open and frank, we find him frequently swayed between duty to his own ideas and to the Diocesan rule. His association with St. Edmund Hall placed him in a position of extreme difficulty, as he was chief of the Oblates—acting under Manning and at the same time working on lines opposed to these of his Diocesan. In later life he found himself occupying the standpoint of Wiseman in opposition to the Jesuits. Vaughan never could see two sides of any question, and all through his life he acted as if he alone could be right and those opposed to him hopelessly wrong. He was the incarnation of the party man—for whom triumph meant the breath of life, as it secured the only end that was worth attaining.

After leaving St. Edmund Hall he was seized with the overwhelming desire to establish a missionary college, and unexpectedly found himself supported by Wiseman. He visited Latin America on a funds-collecting mission, and was shocked by the state of religion. The persecution of the Church in New Granada seemed less a scourge than a providential chastisement. Incidentally we see the jealousy that reigns in the Roman Church, and on hearing of the death of Cardinal Wiseman he wrote: "The Holy Ghost has hard times with us English Catholics. I suspect Rome will choose *Dignus* or *Dignior*. Expediency and the devil hate *Dignissimus*." These words were written from a continent in which, according to him, "the monks are in the lowest state of degradation, and a suppression of them would be an act of Divine favour." Recalled to England, he founded Mill Hill Missionary College—a house of studies dedicated to St. Joseph. Mr. Snead Cox narrates the schoolboy "spiritual prank" by which he took possession of the house he wanted. He wrapped an image of the Saint in paper, placed it in a cupboard, and in a few days

his confident belief that St. Joseph had come to stay was justified by the agreement of the lessee to transfer his interest in the lease.

His devotion to St. Joseph was an outstanding feature in his life. He considered himself under the special patronage of the Saint, and when he received the nomination to the bishopric of Salford he took it at once and laid it upon the altar before the Tabernacle, and took it from our Lord. "I then placed it in the hands of the statue of the Immaculate Conception and received it from her, and finally laid it at the feet of St. Joseph and took it thence." It seems hard to reconcile devotions of this character with a man so virile as the Cardinal, but they are in keeping with that strange perversion of Christian teaching that led him towards the close of his life to have a bracelet made out of steel piano-wire with sharp points. "When it was made to his satisfaction he told Monsignor Dunn to bring a pair of pliers, and to fasten it on the arm so that it could never come off. When that was done, the Cardinal brought his right hand down heavily on the iron circlet and so drove it home. It was cut off his arm after death." The biographer gives an illustration of this instrument of torture, and informs us that in 1888 Vaughan made the resolve "to continue the discipline every Wednesday and Friday, even though I have not the courage to inflict severe punishment." In early life he writes of receiving in the Communion "his sweet Jesus" on his "wretched tongue."

We cannot dwell upon his newspaper apostolate, which made him so great a power and enabled him to do much to mould English Roman Catholic opinion in favour of the Vatican decrees on Infallibility. The account of his dealings with Cardinal Manning in connection with the purchase of the *Weekly Register* are far from establishing the reputation of the Anglican convert for straight dealing; and it is clear that, whatever may be said of Herbert Vaughan's suppression of views contrary to his own in the columns of the Press under his control, his policy was dictated by a frank desire to have nothing said in his paper that would weaken the attachment of his co-religionists to the Roman See. He was not, however, influenced by such considerations with reference to the Religious Orders, and, in spite of the apologies of Mr. Snead Cox, we cannot escape the conclusion that his feeling towards the Jesuits was not very far removed from that of the average Protestant. The Jesuits returned the unsympathetic attitude, and we read that "Manning was described by the Roman Cardinals as *il diplomatico*; Clifford as *l'avvocato*; and Vaughan, after his recent intractability, as *il diavolo*." He must have made a deep impression on the Cardinals by his pertinacious hostility to the Order to have merited this epithet.

The second volume contains a frank and illuminating discussion on the reunion of the Churches and the relations between Rome and Lambeth. Cardinal Vaughan saw that the comprehensiveness of the English Church has its advantage, but it is fatal to reunion with Rome. He considered that the efforts made to bring about corporate reunion were a block in the way of making individual conversions, which it is the clear duty of the Church to effect by every means in its power. In the midst of the cleverly managed negotiations between Lord Halifax and his Roman friends an event occurred which caused the Cardinal the greatest pain. Archbishop Plunket and two other Irish Bishops consecrated Bishop Cabrera—an action, according to the biographer, not surprising, but to Lord Halifax a gravely irregular step. Lord Halifax wrote his famous letter to Cardinal Monescillo apologising for the consecration of "a certain schismatic named Cabrera." Cardinal Vaughan addressed a private letter to the Spanish Primate, in which he spoke of Lord Halifax as president of a sect which is part of the Anglican Protestant Church "subject to the civil power." He also—according to the translation—added: "The Viscount's letter is written with the object of astutely deceiving the Catholic Bishops who may not be so well informed as your Eminence," and concluded by calling the Archbishops, Bishops, and clergy of the Protestant Church so many "laymen." The Cardinal was deeply pained by the suggestion in the translation that he had accused Lord Halifax of astute deception; and certainly the Latin of the letter, although badly expressed, is charitably patient of a more gentle interpretation. This episode is narrated at length, and when the time comes for the full account of the proceedings in Rome during the discussion of the validity of Anglican Orders it will be seen that the action of the Irish Bishops showed the Pope's advisers that the Anglican Communion was not the Romanised Church described by the gentlemen who are said there to have left nothing undone or untried to get the much-desired recognition. No Churchman interested

in the question can afford to overlook the two chapters dealing with the subject, which should be read with the corresponding narrative in the "Life" of Archbishop Benson.

The biography presents us with a man who made a deep and permanent mark on the Roman Church in England. The Cathedral in Westminster will remain an object-lesson of the triumph of concentrated enthusiasm; the relations between the diocesan Bishops and the Religious Orders in their dioceses are an even more important witness to his pertinacious determination to settle finally questions that have important results in practice; and his whole life is an example, in its thorough devotion to ends believed to be right, to all who believe that they have a mission to fulfil. We regret the extravagances of devotion based on false teaching of what is acceptable to God; we lament the unscriptural doctrines he believed and followed; but we gladly recognise that Herbert Vaughan loved his Saviour, and strove with all his power to win men and women to the teaching of the Roman Church. He represented the best side of Romanism in English life, and his entire career was an outstanding proof of the fact that the Spirit of God can work through anything except conscious untruth.

THE JOURNAL OF THEOLOGICAL STUDIES.

The Journal of Theological Studies, published Quarterly. London: H. Frowde. 3s. 6d. net.

The current number of the *Journal of Theological Studies* is opened by the second part of Sir H. H. Howorth's essay on "The Influence of St. Jerome on the Canon of the Western Church." His main point is that Jerome's great fame as a scholar supported "a theory of the Canon which was not that of the primitive Church." Before considering this, let us see what Jerome's work on the Bible consisted of. He came to Rome in A.D. 382, and at the request of the Pope proceeded to revise the old Latin version, beginning with the Gospels and the Psalms. Sir Henry says "he translated the Gospels." But his work was the revision of the old text, and his own word for it is *emendatio*. His first work on the Psalter received the name of the "Roman Psalter," probably as having been made for the Roman Church, and was a somewhat careless piece of work—"cursim magna illud ex parte correxeram." We come now to the second edition of Jerome's revision of the Old Testament, begun at Bethlehem, a more thorough piece of work than the former, where he tried to represent by the help of the Greek versions the reading of the Hebrew; and to this end he adopted the notation used in Origen's Hexapla. Of this edition only the Psalter and Job survive, the former known as the "Gallican Psalter," as having been introduced into Gaul by Gregory Turonensis. And here we must altogether demur to Sir Henry's remark that the Gallican Psalter "forms the basis" of our Prayer-book Psalter. That version is practically the work of Coverdale, who tells us the five bases on which it rests, the two chief being Luther's translation from the Hebrew and the Vulgate—i.e., in the Psalms, the Gallican Psalter. But it is the former of these, and not the latter, which is the dominant element, as anyone may see by comparing the Prayer-book version with the Psalter in the Douay Bible, which is confessedly taken from the Gallican Psalter.

Sir Henry next discusses Jerome's action as to the deuterocanonical books, and he holds that they were not included in his second edition, the "hexaplaric edition" as he calls it, and we fully agree. Jerome's appeals to the "Hebraica veritas" and the like show his standpoint. But Sir Henry laments the "deplorable effect of all this," and the consequent loss of a "much more important and valuable text of the original and true Latin Vulgate." We hardly think the unrevised old Latin text would be a very satisfactory substitute for what we have got. The main charge brought against Jerome is that he "Hebraised the Rule of Faith" and accepted the Jewish Canon of the Old Testament "instead of the Bible which the Christian tradition had sanctioned and which had been accepted by Christ and the Apostles." We would ask, Do the Gospels give us one grain of evidence that our Lord accepted as Holy Scripture any one book of what we currently call the Apocrypha?

We have next an exhaustive paper by Mr. C. Knetes on "Ordination and Matrimony in the Eastern Orthodox Church." Here there is a very definite rule. Married persons may be enrolled in all ranks of the clergy, save the episcopate, and continue in wedlock; for Bishops a single life is held to be necessary, and clerks once in Holy Orders are not permitted to marry. The Pastoral Epistles clearly viewed marriage as compatible with ordination, and the

writings of the first three centuries are in full accord with this. Still the growth of asceticism influenced the practice of the clergy, and attempts were made at Nicæa and elsewhere to enforce celibacy on the clergy, but these failed. Thus while special honour was paid by the Eastern Church to celibacy, it did not become a law of that Church, though in the Roman Church it became a dominant rule. Certain types of union were forbidden, and these are minutely discussed, beginning with the *μᾶς γυναικὶς ἀνὴρ* of St. Paul (1 Tim. iii. 2). This Mr. Knetes, with most theologians, explains of digamy, though this word itself needs careful definition. As for marriage after ordination, this is so definitely forbidden that anyone breaking the rule can no longer retain his order.

We are given a critical text of the *Quicunque vult* from the very capable hands of Mr. C. H. Turner, and Mr. C. J. Ball writes on Psalm lxxviii. He maintains decidedly that the Psalm is Maccabæan, and explains verses 23, 24 (a.v.) by the facts related in 1 Macc. v. An analysis of the text follows, in which emendations are very freely resorted to. We should have thought that the late date assigned to the Psalm would be hardly consistent with wholesale corruption of the text, and further, seeing that the LXX version of the Psalms is certainly older than the Maccabæan revolt, the host of blunders in the Greek version of this Psalm seem to us to make it inconceivable that the translators were working on a very recently-written poem. Of course, Mr. Ball's view requires us to suppose a recasting both of the Hebrew and Greek Psalters. Would the Egyptian Jews have certainly followed suit in this matter? Some Old Testament notes by Dr. C. F. Burney deserve very thoughtful study. He defends, after careful discussion, the rendering of Isaiah i. 18 (A.V. and R.V.) as against the suggestion that the two clauses are interrogative—"tho language of praise and forgiveness" being inadmissible. He also speaks of the "boot" of Isaiah ix. 4 (R.V.), and refuses to dismiss the authenticity of ix. 1-7 on the grounds put forward by Professor Kennett.

THE WORLD OF BOOKS.

To the busy man and woman time-savers are among the most welcome things in life, and to those whose time is fully occupied during every moment of the day's work it is usually a difficulty to find an opportunity of keeping pace with the world's thought. Some persons are fortunate enough to possess the happy knack of scanning many daily papers and magazines, catching a phrase here and there, absorbing a thought in a flash, gathering the purport instinctively. But they are the few. We are wondering if that well-edited *Public Opinion* is as widely known as it ought to be? From our point of view this capital weekly is invaluable for the ultra-busy individual. Mr. Percy L. Parker, the editor, has put so much enthusiasm into his work, combined with a remarkable capacity for welding together in one cohesive article all that which it is important to know concerning one particular subject, that no person who desires to keep up to date regarding the world's work and thought dare be without it, for fear of missing just what is essential, owing to the pressure of other interests. If *Public Opinion* is so useful to the private individual, it is a hundred times more so to the man and woman who are engaged in some kind of public work. We have watched its progress during the last few years with much interest, and it is well described as "A Weekly Review of Current Thought and Activity."

Mr. Gordon Home's new book *The Romance of London* is designed to bring before the reader pictorially and with interestingly descriptive matter the survivals of the London of the Middle Ages, of Tudor times, and of the picturesque seventeenth century. That these relics are so numerous will surprise many people who have not cared to explore London's antiquities. How many, for instance, have seen all the Norman buildings in the City? The keep of the Tower, with its perfectly preserved chapel, is the chief of the Norman structures; but, besides this, there is the grand old Church of St. Bartholomew the Great, West Smithfield, the crypt of St. Mary-le-Bow Church in Cheapside, and the newly discovered Norman portions of the crypt beneath the Guildhall. The volume is illustrated in colour, and is to be found in Messrs. A. and C. Black's list. Mr. Gordon Home, by the way, who is equally a good writer as he is artist, has just joined the editorial staff of Messrs. Black as literary and artistic adviser.

"Modernism" is the cry of the age. It is applied to other things beside Roman Catholicism. Of course, it is chiefly associated in the popular mind with the recent Papal Encyclical, but there is plenty of the "modern" spirit to be found among non-Catholics as well. It seems to us that it is but a name for a momentary phase, a mood, possibly an emotion. Ever and anon, throughout the world's history, sections of men and women tire of the quiet spiritual development, and cry out for a new impression, a new interest. In their demand for some fresh excitement the purview becomes clouded; the old ideals (ideals which

have stood the test of many past decades) are dropped ruthlessly and disdainfully. The "new people" are led on by some will-o'-the-wisp catchpenny phrase, which is styled "Evolution," "Modernism," "New Theology," and what not. And so the less stable ones fall away. The sirens of modern spiritual unrest weave a mesh into which the unwary walk. Strong men and women searching for light do not leave orthodoxy in this attractive way. At the same time the true religion need fear no serious attack. Flippancy may do harm to the weak; it does not hurt the real Faith. Fair discussion of all the religious problems which disturb us to-day may, on the other hand, be invited. The knowledge that the Faith is sound substantiates the confidence and handicaps the attacker. We are to have a volume shortly, dealing with *Protestant Modernism*, by David C. Torrey. The author is outspoken in his comments, and evidences a great familiarity with what has been said and thought on the great questions involved. Mr. Torrey even tries to show how the application of a scientific method to the problems of theology may lead, in the end, to a deep religious faith—deeper because of its basis of logical conviction.

Facts and Fallacies regarding the Bible is the title of a new and promising work which Dr. William Woods Smyth has prepared, and which Mr. Elliot Stock announces for immediate publication. Mr. Stock also expects to publish in the near future an important study of the prophet Malachi, which is happily entitled *The Messenger of God*. This treatise, which the Rev. D. Macfadyen has written, is eminently practical, and has many elements of grace and power which will go a long way towards making it a standard work for Bible students.

The Oxford University Press will publish on June 27th *The Commemoration Prayer-book*, an edition of the Book of Common Prayer to which are prefixed the forms of prayer and services relating to King Edward VII. issued from 1841 to 1910. Many illustrations will be included.

We are all making effort—some in one way, others in another—to secure as much happiness as is possible, and any earnest work on the subject is always welcome. Dr. H. S. Williams has written a book entitled *The Science of Happiness*, which will shortly be out. This reminds us of another book we were reading the other day, *Health and Happiness*, by that well-known American Dr. Samuel Fallows. It is a very helpful and useful volume, and is only published at 5s.

That pure, wholesome, engaging story *The Rosary*, by Mrs. Charles W. Barclay, is, we are glad to hear, in its twelfth impression. It is a book which can be safely recommended.

Messrs. T. C. and E. C. Jack have added to their cheap series of "Century Bible Handbooks" *The Books of the Old Testament*, by Principal Whitehouse, of Cheshunt College. (The price of these little handbooks is 6d.) It is a short account of the books of the Bible. There is also given a summary of the criticism of the subject.

One is always glad to hear that something fresh is coming from the pen of that charming writer, Mr. E. V. Lucas. Whatever he puts on paper is always interesting. He has a way of expressing things which makes his book a positive delight to read. We see that Messrs. Methuen are bringing out a novel by Mr. Lucas entitled *Mr. Ingleside*. The reader must not think Mr. Lucas's fiction is of the ordinary kind. It is anything but that. It is fiction all the same, of the nicest, most readable kind. There is so much daintiness in it, and it is good to have this kind of literature at hand nowadays. His *Over Bemerton's* was an exquisite story. Its scope and tendency could be discerned in the sub-title: "An Easy-going Chronicle." The sort of story to read at leisure—and every word of it. We have a fancy that *Mr. Ingleside* is going to be something of the same kind. We wonder if we are right?

A new edition, entirely rewritten and brought up to date, of *Cambridge and its Colleges*, by Mr. A. Hamilton Thompson, is now ready. An introductory chapter deals with the growth of the University in relation to the town of Cambridge, its subsequent history, and the development of the collegiate system. The second chapter, containing the history of the schools, library, and other University buildings, is followed by a short architectural and historical account of each college in order of foundation. The book concludes with a brief description of the various churches of the town.

We are glad to learn that Mr. R. Culley is bringing out Mr. T. E. Gun's book on *Christianity and Woman*. The Rev. Dr. Ballard has written an introduction.

The price of *Turning-Points in the Primitive Church* (by the Rev. W. S. Hooton, B.A., with a Commendatory Preface by the Rev. Harrington C. Lees), reviewed in our columns last week, is 3s. net. The volume is published by Mr. C. J. Thynne, Wychffe House, Kingsway, W.C.

The Woman in the Home

—and Elsewhere.

The Home as Woman's Sphere.

While Mr. Roosevelt has been in Europe he has shown that his attitude towards many questions is one of sound commonsense, particularly as regards the ever-present and ever-interesting "woman question." He looks upon the home as a woman's sphere before everything, but he has every sympathy with her need to improve and develop her standard of education. In fact, he has said that no nation can afford not to do this. On the one hand Mr. Roosevelt considers that nations cannot prosper who keep women in subjection and try to limit their interests, and on the other he is sure that it is equally dangerous for women to neglect family life and limit themselves to offices and oratory.

The Women's Congress.

One of the most interesting discussions at the Women's Congress at the White City has been that on national health, which took place last Friday. The President that day was Lady Emily Lutyens, who emphasised the fact that although this is a national matter it is also a very important question for women. She said that when people talk of the decadence of English people nowadays it generally means that they have not much idea what the condition of the great mass of the population was fifty or sixty years ago. In fifty years, the President said, the death-rate decreased 18 per cent., and she asked if it was too much to hope that the women of England should realise how much they would be affected as mothers, housewives, and workers by what would be done in the future in the interests of national health.

Dr. Ethel Scharlieb also spoke of the many sad causes that contribute to infant mortality, such as overcrowding, accidental burning, and the terrible ignorance among many women about a child's good and health. Dr. Scharlieb spoke strongly on the need of schools where mothers could be taught the laws of health and such things as would help them not to make the mistakes which jeopardise the lives of so many children.

Alderman Broadbent, who, while he was Mayor of Huddersfield, started a very successful scheme for helping young mothers, pointed out that a municipality was the best central organisation for diminishing infant mortality. They had a Medical Officer of Health and his staff, with a fully-qualified lady doctor as well, who visited mothers and helped them to start their babies' lives on good lines. Of course, in large towns this needed a large organisation, but Alderman Broadbent said he knew that the result was to diminish the deaths of babies by something like 40 per cent.

"WIDEAWAKE."

Greyladies.

The Annual Meeting of the College of Greyladies in the Diocese of Worcester was held recently at Hartlebury Castle by the kind invitation of the Bishop. There was a good gathering in the beautiful old hall of members of the Diocesan Council, associates, and other ladies interested in the work. The Bishop presided and read the Report, and some account was given by two of the members of the College of the work at Coventry and Dudley. The Bishop says in his Report: "It is a fine field for ladies to use their gifts in the service of God. May He lead many to offer themselves as workers! I am certain that those who do so find happiness and a noble vocation for themselves, as well as an opportunity for making other people happy." Information about the College can be obtained from Miss E. Buxton, Greyladies, Dudley; Miss L. B. Cox, Greyladies, Coventry; or the Hon. Secretary, Miss Curtler, Severn Grange, Worcester.

C.E.T.S. Women's Union.

The C.E.T.S. London Diocesan Branch of the Women's Union had a Drawing-room Meeting on Thursday, June 2, in Bedford Square. Mrs. Davies, the wife of the Rector of St. Giles-in-the-Fields, kindly lent her house, and the Rector presided. After a hymn and prayers he made a few observations, dwelling on the importance of interesting women of all classes in the Temperance movement. Miss Morell thanked the host and hostess for giving them the opportunity of hearing the speaker, and the Hon. Mrs. Henley gave a very earnest address, in the course of which she explained the injurious effect of alcohol on nerves, muscles, and the digestive system. We were sorry to hear her say that she found mothers, at all events in large towns, more indifferent than formerly to the temptations awaiting their boys in a certain class of restaurant, and quite satisfied that they should take situations if they got a higher wage than in safer places.

MESSRS. MARSHALL BROTHERS have just published a very striking book entitled *Black Opium*, the story of a gigantic wrong. It is written by the Rev. Eric Lewis, and presents an unanswerable indictment of the opium traffic. The book, which is published at 1s., will, we are sure, have a very wide circulation. It is essential that the facts should be stated. This Mr. Lewis does clearly and concisely, and we hope our readers will lose no time in purchasing the book, in which they will find the whole problem carefully reviewed.

INSTITUTO INGLÉS
DR. W. E. BROWNING, DIRECTOR
CASILLA 2037

Santiago de Chile, November 15, 1910.

Mr. Robert E. Speer,

156 Fifth Avenue,

NEW YORK CITY.

RECEIVED

DEC 5 1910

My dear Mr. Speer:-

Mr. Speer,

I am in receipt of your letter of the 3rd. of October, with copy of a letter received by you from Mr. Cambemaille, of London, in regard to the matter of the correspondence between the Pope (or his Cardinal) and the Archbishop of Chile, and I am glad to take up the matter again and to do what I can to get more light on it.

I have not yet been able to see the Archbishop or his Secretary, but expect to call within a few days. I am also having the reply of the Archbishop translated and will send it on to you by the next mail. I send a line today merely to let you know that I have your letter and that I am taking the matter up again.

I called on Sr. Silva a few days ago, after the receipt of your letter, and had a short talk with him. The "Mercurio" burned out recently and they were very busy working among the ruins to get their offices into shape once more, - though it must be said that they did not lose a number of the paper, not even of the day on which the building burned. They rented another printing office and went on with the paper in real "Yankee" fashion. Although he was very busy when I called he gave me a few minutes in one corner of his ruined office and we talked over the whole matter of the correspondence alluded to. He is firmly convinced that it is apocryphal throughout, and says that he remembers well the letters and that no one paid any attention to them, knowing them to be a concoction on the part of "La Lei", - which your Secretary unknowingly but correctly called "La Lie." This paper was excommunicated by the Archbishop a short time before my arrival in Chile, - in 1896, - and did everything in its power thereafter to ridicule and hurt the power of the Church. It seems that its owners or editors were utterly unscrupulous and stooped to any means whatever to gain their end. You say, rightly,

that you can not understand how a leading paper, though Radical, could invent two such documents out of whole cloth without attracting any attention in Chile. If you had lived in a Latin country as long as I have you would believe with me that they are capable of inventing any number of documents or anything else out of whole cloth, and that no one pays any attention to the matter, simply because all do the same thing when the occasion requires it. They are simply exaggerations of the campaign lies that circulate in our own country round about the time of the elections. Sr. Silva says that no one answered the letters because all knew them to be apocryphal and merely campaign documents.

I am going to take up this matter in a few days and will consult the files of all the papers of that time, will translate the reply of the Archbishop, and gather any other information that I can for you.

We are fast coming to the close of a very good year. We have had a good attendance of a good class of boys, there has been a good spirit among the teachers and students, and I feel quite encouraged. We have another year in the school before our furlough and I hope to make it the best of all.

We are now erecting a missionary's house in Santiago and have bought the land for a new church and house in Concepcion. Mr. MacLean is to occupy the house in Santiago and, I suppose, Mr. Boomer that in Concepcion. The work in this last named place does not promise to be of much importance for some years to come. The ground was burned over so thoroughly by Moran and his followers that it will be difficult to get any growth for a long time. Miss Jarvis is proving to be a valuable acquisition to our work and is to be located in Santiago.

Mrs. Browning and the girls are all well. We have had a good year, as regards health, and with the prospect of a month's camping up near the foot of the Andes during the coming Summer are encouraged to believe that the next year will also be a good one. The invigorating outdoor life for a month ought to leave the girls well prepared to resist ^{the} various ~~salubrious of the city~~ diseases of Santiago which, as you know, rejoices in the title of "El Cementerio de los niños."

Trusting that you and Mrs. Speer and children are all well, I am,

*Very truly,
W. E. Browning*

INSTITUTO INGLÉS
DR. W. E. BROWNING, DIRECTOR
CASILLA 2037

RECEIVED Santiago de Chile, Nov. 26, 1910.

Dr. Robert E. Speer,

DEC 24 1910

NEW YORK CITY.

Mr. Speer.

Dear Mr. Speer:-

I send herewith, under separate cover, and registered, a translation of the supposed reply of the Arch-Bishop of Santiago to the letter of the Pope. I am sorry that I have not been able to do the translation myself, but my Secretary is ill, and other duties of the end of the school and Mission year have seemed to be unusually plenteous. Consequently I asked Mr. Ogden to translate the article. A cursory glance through it leads me to think that it will be intelligible. Probably you will want to touch up the English and spelling a little. If you have copies struck off on the type-writer, I would like to have you send me one.

I will enter into no discussion of the letter. You will see what it is for yourself. I will say, however, that I went to the Library and looked through the file of "El Porvenir", the Catholic paper of that date, and found no reference to the matter in all the rest of the month. I also looked through the file of "El Ferrocarril," the Dean of the Santiago press and a liberal daily, and found no reference whatever to either the letter of the Pope or the reply of the Arch-Bishop. I leave you to draw your own conclusions in the matter.

I have not yet been able to see the Secretary of the Arch-Bishop, but will try to get at him this next week and will ask for the certificate you mention, - to the effect that no such correspondence has passed between the Holy See and the representatives of the Church in Chile.

Trusting that this may find you well, with sincere regards, I am,

Very truly,

W. E. Browning.

ENCYCLICAL LETTER.

ADDRESSED BY ORDER OF HIS HOLINESS LEO XIII TO THE PRELATES
OF CHILE.

The Holy Father, being moved by the set purpose of raising to the dignity of the Cardinalship the saintliest, most illustrious and worthiest among the clergy of South America we order a full investigation to be set on foot in which all the antecedents and necessary information be collected for the proper nomination of the person who, because of his conspicuous virtues, will be raised to the title of Member of the Sacred College.

When the results of this investigation - an admirable work of labour and of minute attention to details, which does credit to the illustrious members of the court which instituted it - came to the knowledge of His Holiness, there remained in the mind of the Head of the Church the bitterest and most painful impression with regard to that part of the inquiry which refers to the Clergy of the Republic of Chile.

It would appear that the Clergy of that country, so famous for the patriotism and bravery of her sons, and for her moral and material progress, is passing through a sharp crisis of decadence and loss of prestige for which it is necessary to apply an immediate remedy.

According to the report of the most just court appointed for this purpose, a report based on the documents and declarations of the foregoing facts; there is only one man there, one only, sound and worthy to bear upon his shoulders the holy badge of Cardinal, and this noble man, who in spite of his virtues has suffered the almost inhuman attacks of his own colleagues, of the most notable members of the Chilean Clergy, without any respect and without taking into account the fact that we had conferred on him the august titles of Bishop and Archbishop in heathen lands.

The path trodden by those occupying the first positions in that Church, in order to attain the Cardinal purple, has not been the only favourable one, namely that of virtue and wisdom; but that of recrimination and the implacable abuse of the competition.

This fact, true and proven, is sad and marks an extraordinary laxity and degeneracy in the religious element of that nation.

With regard to the Metropolitan the judicial inquiries prove:-

- (1) That he does not maintain cordial relations with any of the other prelates of the archdiocese;
- (2) That in consequence, the latter do not have the deference and respect for him, that are due to his authority;
- (3) That he is in open hostility with the ecclesiastical chapter of the archdiocese on account of old quarrels that have their origin in worldly interests;
- (4) That he leads a proud and worldly life;
- (5) That he leaves the clergy and pious people of his jurisdiction in complete abandonment;
- (6) That there are no signs of his having had the wish to intervene in the disgraceful dispute carried on between the Bishops of La Serena and of Antedone;
- (7) That he interferes in the political strifes of parties, leaning systematically toward the side that rules in official spheres;
- (8) That, being immensely rich, owing to the high post he fulfils, he does not use even a very small part of his wealth in alleviating the wretchedness of his fellowmen;
- (9) That he cordially hates those ecclesiastics who can put him in the shade by their talents, their virtues or their social positions.

These are the charges that are conspicuous among others that might be

classified as lesser sins.

It troubles the soul, it breaks the heart, the gaining of the conviction that these so serious charges - which had been denounced previously in a form which the canons did not allow to be attended to - may be true, according to all appearances, and that there may be not the shadow of a doubt concerning its truth.

Why are there neither peace nor harmony among the princes of that Church?

How is it that the tiresome Spirit of Evil has been able to take possession of the wills and consciences of the Representatives of God in this Vale of Tears?

What is the meaning of that Bizantine anarchy that reigns there in the Family of the Church?

One bishop hurls a defamatory libel at another bishop in which he accuses him of being a thief, the injured party replies in exactly the same style and brands his adversary as a miser, as an intriguer, and as other things more abominable and the Metropolitan who reads both letters neither says anything nor does anything to stop and punish the wicked quarrel.

A violent quarrel develops between the Chapter of the Archdiocese and the Metropolitan on account of mere material interests, and the latter strikes the highest note in the midst of the scandal that fills with sorrow the faithful who come to be aware of its existence.

Bishops and Clergy abandon their pious ministrations in order to plunge into the midst of political skirmishes, and the Head contemplates unmoved such a grievous spectacle.

Some clergy in every hierarchy break the bounds giving themselves up to sensuality in its many forms, and there is no one to raise the cry of alarm calling with authority the shepherds back to their posts.

The ecclesiastic press divests itself of all shame and loyalty in order to attack its enemies, and it lacks the regulating strength to bring it back to its centre and to set it in the proper groove of temperance and peace.

Murder is committed, slander is spread, civil laws are attacked, bread and fire are denied to the enemy of the Church, and there is no one to intervene in order to quench fury, pacify wrath and bend the neck and who remembers that there was a Christ who preached, by example, by love of humanity humility, and the forgiving of the most implacable enemies.

In truth it can't be imagined how there could be a shepherd more unfit, and how we could be so deceived when we anointed him High-Priest of that section of the Church.

In order to remedy the evil which is so intense, we find it to be our painful duty to speak the bitter truth as the only and extreme remedy in order to reestablish in the Chilean Nation the august sway of the ministers of God in its future destinies.

With regard to the bishops, clergy and other priests, the investigations, which we have wished to be as extensive as they are complete, afford the following comfortless conclusions:

(1) That the secular ecclesiastics of the archdiocese, with rare but honourable exceptions, have forgotten the object of their divine magistracy which only concerns the life eternal, and have entered the struggle of the fervid arena of worldly interests and of militant politics.

(2) That there exists a close bond between a political party there called conservative, and the Ministers of the Altars, with purely worldly ends in view.

(3) That as a result of these worldly and profane tendencies, that becomes seriously weakened in the clergy of evangelical spirit, which tends toward peace, charity and humility; and that the legendary prestige of the priest-hood has ostensibly declined in the minds of all classes of Chilean Society; and

(4) That the sacred tribune and the ecclesiastic press have reached

such a degree of laxity that it has come to appear preferable that the former should be closed and the latter should be dumb before they conclude by destroying the supreme influence that they have enjoyed in other periods, happier for the Church.

These, reduced to brief and concrete formulae, are the charges which to the sorrow of the Supreme Pontiff, and for the decay of the influence ~~of~~ that the Church of modern civilization ought to ~~have~~ possess, have turned out to be so fatally true.

We deem it highly opportune to reproduce in this letter some passages from a pontifical letter addressed to the Clergy in general of this archdiocese in the year of our Lord 1894, the wise counsels of which, it is painful to declare, have not, it appears, been heard in a spirit of obedience.

In this sacred communication we said: "With what deep sorrow has the conviction been borne in upon us that so many Ministers of Heaven upon Earth have gone down to the miry arena of party agitation and they have been seen plunging into the strife, their sacred vestments covered with filthy mud.

What a repulsive spectacle will it not offer to the imagination of the people, who are never deceived, to see its pastors wander from the right path and enter into the dismal bye-paths where loftier souls in their unchangeable and severe make-up do not go.

What a tiresome effect of disillusion will it not produce in the tender and devout heart of woman, who is our strongest lever, and on innocent youth, to watch the representatives of God on Earth furiously preaching the anathema, extermination, and perdition, perhaps, of a loved father, a worshipped husband, or of the promised one to whom eternal love has been vowed."

It is inconceivable how the unwholesome wave of political passions has been able to swamp everything, even to that which is holiest. From our inquiries it is evident that there have been clergy who have presented themselves armed and impassioned in the very place of electoral strife, in the assembly hall where the votes are cast; that there have been others who have refused to afford Divine help to those who did not wish to follow their lead in the domain of politics; that there have been those who forge a parochial protocol in order to give a warrant such that even a child might break the law of the State that establishes the manner and form of exerting the sovereignty of the people; that there are some who have been seen to overstep the bounds of decency in many ways in the meetings held to prepare for the strife, or that are held in celebration of the triumph; that many have gone up angry to the sacred chair and there, inside the temple, in front of the sorrowful image of the Crucified, the sacred arches have been made to ring, not with Gospel preaching, but with the excited and violent harangues of the meeting; that there have been not a few who from the sacristy itself have driven out into the street intoxicated and fanatic crowds who were inclined to commit all kinds of excesses; and that others have exacted handsome gifts in payment of outside services rendered to the chiefs, gifts which were used more for the adornment and luxury of the priests' houses than for the maintenance of the temple.

And all these belittling acts have been committed with the full knowledge of the Prelates, who should rather have called down upon the heads of the guilty a relentless and condign punishment.

This incomprehensible tolerance on the part of the ecclesiastical authorities, this covering up of faults, the knowledge of which, however, has become public property, are looked upon by us as actual complicity in the deeds. When the head is weakened the whole body falls into disorder. This is what is taking place in the ecclesiastical order of that country.

Only, and on account of these potent causes that we have mentioned, do we call the priests to the fulfillment of their duties and we hope that in the future we shall not have to repeat the warning.

It has not seemed strange to us that, as a consequence of these facts, the Gospel spirit of peace, charity, and humility should have been seriously weakened among the Clergy. From the documents that we have before us it would appear, indeed, that it is not the ministers of worship who figure in the first place in public well-doing, as it should be. On the contrary, and it is painful to have

to set it forth in this document, the prelates, priests and other clergy are always seen away from the centres where good is done to the poor, neither are they to be found in the hospital, nor in the lazarette, nor in the orphan asylum, nor in the hospice, nor in the house of the stranger nor in the benevolent clubs, nor in the dispensaries, nor in the prison, where so many wretched ones groan who are deserving of counsel; and in a word, almost in none of those places where human misery is to be found, and if they are seen in those establishments, it is because of the incentive of a chaplain's reward, or of some other gift.

On the other hand, it appears from the inquiry that they are always to be found in the comfortable abode of the wealthy enjoying all the delights of gluttony, enjoying the game, with a cigar or tobacco pouch by their side and often sipping the old and mellow juice of the vineyards of the wealthy Amphitruon.

Is it thus that you call yourselves God's representatives on earth? Is this the doctrine that Christ taught us and of which He gave us a lasting example? He was only seen in the midst of misfortune, comforting the sad, helping the sick, giving advice to those who were in error. Examine the whole life of Christ, and you will see that your life is in opposition to His: open your eyes, get to know how you have gone astray, and weep after you have repented sincerely.

Win back, for there is yet time, the lost esteem of society, return with dogged perseverance to the exercise of your true ministry; go down to the social ranks that need bread and counsel; do something to deliver the children from death, there where statistics show such a cruelly high death-rate; save so many unhappy ones from the honours of prostitution, by founding asylums and work-shops; preach and disseminate the marvels of vaccination against smallpox; fight against the fatalism in this people who are so heroic; that is taking away their life, and is taking away all spirit of foresight from them; let the horror and the dire effects of alcoholism which constitute there a social coil be seen from day to day and on all occasions; found, or advise capable or charitable persons to found quarters for working men and in this way lift the poor out of the mire where he is but existing; scatter the admirable results of well-being and of individual liberty which bring in their train the habit of thrift, taking care that they do not fall into the degrading vice of avarice; thunder forth anathemas against deliberate idleness, which is generally the parent of crime; and also go up the dwelling of the rich, but only to demand from him a contribution so as to be able to practice charity in all its fulness.

If you act thus you will soon reap the fruits; the man of culture will salute you with reverence, and the plain citizen will change, for a glance or a gesture of recognition or of respect, the contemptuous smile which curls his lip when he meets you in his path.

From the quiet perusal of facts which are in our possession we gather the conviction that a political party of Chile (the Conservative), which is the one which up till today has not studied the interests of the Church, has made an alliance with the clergy, an alliance which is not ^{only} a menace to the quiet and progress of that country, but, also, to the very existence of the Church. With this union, - which is an evil fruit that is invading the last years of the century, - have also been incorporated the traffickers of the political world who are always to be found where the best advantage is to be gained, since personal advantage constitutes their programme, their banner, and their god.

Mistrust, greatly mistrust, those friends who are ruining you; renounce their company, which is harmful; consider the fact that they have nothing to lose, while, on the other hand, the Church is staking the 19 centuries of glory, supremacy and respect that she has enjoyed through that period. Be thoughtful; consider the future; put to yourselves these questions: "What can we lose in their company? Clearly, unquestionably, you can not hope for anything from them since you need nothing; you have vast funds at your disposal, and Society is

either directly or indirectly subservient to you; what further addition of greatness can be desired?

Meanwhile, you can lose all this, absolutely; thus have you lost a great part of the moral sway that your prestige, until recently wisely maintained, gives you. With all this, there is still time to win back the lost esteem of Society, it is our duty to remind you. Leave the dangerous path which you have lately been treading and return to the broad path of virtue which your predecessors always followed. Thus you will have saved yourselves from ruin, will have restored the splendor of the Church, to the high place from which you have pulled it down.

Listen, for God's sake, to this advice which we give you in the name of His Holiness. If you do not wish to ruin her, do not mix the Church up in the temporal affairs of the State. Leave with Caesar that which belongs to Caesar, cast political traffickers out of the temple, like the divine Jesus did, and we assure you that the Golden Age of the spiritual power of Catholicism will shine out again, in that beloved nation, and with renewed splendor.

Our mission on earth is so august that it comprises Charity in all its grand fulness. In the future good of humanity behold the culmination of the object of ~~the~~ our universal and ~~essential~~ age long institution.

With regard to the last point, which we leave outlined in our general thesis, the problem of the advantages to the Church in making common cause with the Conservative Party, our answer is in the negative. At the present day, the programme of that Party, which is decrepit, and does not represent the invincible onward march of the intellectual progress of civilization, is not a useful companion for Religion.

After a great deal of study and observation we have arrived at the conclusion that it does not benefit the Catholic Church for her to cast in her lot with any political doctrine, or with any form of government, or with any philosophic-political plan; these elements are, by reason of their nature, subject to frequent changes, - a thing which can not happen to religious dogma, - changes which might drag down, at least in part, and humble or diminish the sublime greatness and splendor which surround the name of the Church. This is the general opinion of the Supreme Pontiff with regard to this matter; his special opinion in regard to Chile is the same and is based on better ~~attested~~ ~~ground~~ grounds. In that republic, according to our information which we deem to be culled from a reliable source, the Conservative Party has not known how to guide its upward march and, wandering from the right road, it is hastening towards a visible decline. Within its bosom there have been lacking lofty spirits who might have led it in the way that leads to prosperity; or, if such spirits have existed, they have not attained to the influence necessary to make their ~~plan~~ schemes find anchorage among their fellows. The managers of this party have made the mistake of not managing it in some manner so as to keep pace with the progress of political and social science. The principles of these sciences can not be violated under pain of suffering the expiation of ignorance in not paying homage to them and adopting them. There in Chile they have wished to preserve intact the form and the basis of the Conservative Party throughout a period of fifty years of existence. This is not possible and from this cause has sprung the fatal atrophy that is sapping its life. This is the real cause of its so marked decay. Now, instead of adapting its programme to modern needs, as in Europe the men who lead this party have done, the Conservatives of Chile chose to attain supremacy by methods of deceit, buying the popular vote instead of securing it by a spontaneous and voluntary act, a method which has borne no fruit in spite of the fact that the system of buying votes was adopted to such a degree that the unqualifiable ~~extremes reached~~ extreme was reached of misapplying these ends the sacred private fortunes of the Families, taken to the Houses of Credit, in the belief that these would be their safest guardians. All these mistakes, all these proofs of an unhealthy conscience, the supreme contempt which they foster in the hearts of the people, especially of the middle class, have stretched the party which favors the Church on its death-bed, and it certain that the diseases which are sapping its life will be transmitted to those which are in its neighborhood. Its lack of circumspection in the Lobby of the Congress, in its press, in its clubs, preaching that the end justifies the means, a for-

ENCYCLICAL LETTER, PAGE SIX.

mula that is absolutely unacceptable today, completes the series of causes whose immediate effect is the irreparable ruin of this party, except that a reform^{movement} should be started in it so as to humanize it in its programme and render it tolerant and which would force it to recognize and respect the doctrines of the liberal groups which, in that country, as in almost all others, are in a great majority.

This expiatory encyclical, which is not the first which, in the course of a decade, it has been our painful duty to address, by order of the Supreme Pontiff, to the Prelates of Chile, we direct and order to be read three times on different days and months in full and secret Conclave, and we solemnly require the Metropolitan and the Bishops of Serena and of Concepción, the Ecclesiastic Vicar of Tarapacá, and our Nuncio in Perú, to whom these presents be transcribed, to proceed in the shortest possible time to give strict effect to all its exhortations and to issue the necessary mandates to the effect that the Clergy and other ecclesiastics should gird themselves with the lofty spirit of wisdom, of goodness, and of interest for the Church, which spirit lead the Holy Father to direct us to address the present letter to you.

By order of His Holiness,

Rampolla.

(Cardinal Secretary.)

(Pontifical Seal.)

(Translated by Mr. W. R. Bateson)

W. E. BROWNING

Casilla 2037

Santiago de Chile

Santiago, Dec. 26, 1910.

Mr. Robert E. Speer,

156 Fifth Avenue,

NEW YORK CITY.

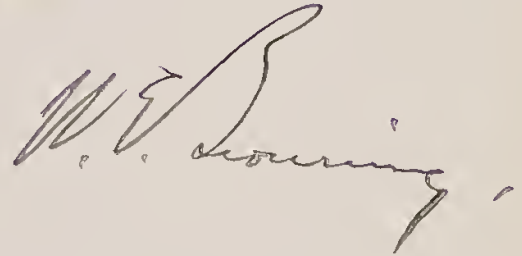
Dear Mr. Speer:-

Just a word by this fast mail to say that up to date I have not been able to get the certificate from the Secretary of the Archbishop in regard to the matter of the correspondence between the Pope and Chile. It seems that the priest who keeps guard over the inner sanctuary of the Archbishop and his Secretary, knows me to be a heretic, -probably knows who I am, and will not let me pass. The Secretary is always "out" or "Very Busy today", so that I do not know when I will get in to see him.

As soon as I have anything new I will write you.

With sincere regards, I am,

Very sincerely,



INSTITUTO INGLÉS

DR. W. E. BROWNING, DIRECTOR

CASILLA 2037

Santiago de Chile, December 6 **RECEIVED**

JAN 11 1912

Mr. Speer.

Dr. Robert E. Speer,

NEW YORK CITY.

My dear Dr. Speer:-

I am in receipt of your letter of the 8th. of November and I hasten to reply to the same, inasmuch as I have at last some news of importance for you in regard to the matter of the case of Rampolla vs. the Archbishop of Santiago. In working out this matter, as is also true of several others, I have often thought of Kipling's lines which I read some years ago and which run something like this:-

"It is not wise for the Christian race to worry the Aryan brown;
For the white man riles and the brown smiles,
And it weareth the Christian down.
And the end of the fight is a tombstone white,
With the name of the late deceased;
And an epitaph clear,-
"A fool lies here who tried to hurry the East".

There is a good deal of philosophy in Kipling, although I am not one of his admirers, and I believe that the above, in some respects, may be applied to the Latin peoples as well as to the Orient. For a year or more I have been working on the ^{matter} ~~case in point~~, but have not been able to bring it to a conclusion until today. Perhaps it was not due so much to the ~~character~~ of the people as to my being unable to get hold of the right "wire". But I have done a good deal of preparatory work and this morning decided that I would settle the matter some way today. [I first went to a member of Congress whom I have known for a number of years and, ~~after arranging another matter~~, told him of the letters published in the "Lei" and of the trouble ^{caused} ~~caused you~~ by ^{their quotation} ~~having quoted them~~ in the United States, etc. He heard me through and then, with a laugh, said: "Those letters were not authentic". I replied that the Secretary of the Arch-bishop, and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, ~~he~~ said, was the author of the letters.] You may imagine that I lost no time in getting across

Dr. Speer, page two.)

the city to the address indicated. The gentleman was not yet up, but I returned this afternoon and after an hour's wait, while he finished his breakfast, I found the author of the famous letters. ^{Called at me on this gentleman and} I stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the Press since 1878. He at once turned to the two articles, - the pseudo letter of the Pope and the reply of the Archbishop and stated that he had written them both, at the suggestion of one of the leaders of the Radical ~~party~~ party. He said that he had no idea that they would ever be quoted outside of Chile, and I told him how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in forging the documents and laughed at the whole matter as a huge joke.

I asked him if there had ever been any basis for such letters, - if any such correspondence had ~~ever~~ passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far ~~as~~ as he knew, had ever been written.

The whole matter, then, it seems, is boiled down to this fact: the gentleman in question, who has asked me to reserve his name, wrote the letters "as a diversion," to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship, - one of these men being, as I suspected, the first man ^{on whom} ~~that~~ I called on this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical and attacks the Church, - or did, in his younger days, - in this way, under an assumed name. He is a lawyer, well-to-do I should say, and had no hesitancy whatever in assuming the responsibility of the authorship of the letters. He said that for a while he was known among his cronies of that time as "Rampolla", in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop's excommunicating "La Lei", a fact that tremendously increased the circulation of the paper and gave it ~~ten~~ years of life whereas, otherwise, it would probably have died much sooner. At his request I keep his name secret, but you are authorized to use my letter and statements as you think best.

I take it that you made your own position secure by quoting the "Independent"

Dr. Speer, page three.)

and the other paper, in England, the name of which I do not now recall. The responsibility now goes back on them. And, after all, the responsibility ^{is not on them} rests with the Roman Catholic Church which makes it possible for a man, raised under its strict surveillance as this man was (of a very Conservative family, he tells me) to issue such a letter and make such a statement over the name of another person, ^{the author of the letter} ~~even although~~ ^{that} as he claims, the statements ^{are all} ~~may all~~ be true, even today. I shall be interested in knowing what use you make of this information, which, I frankly regret, is the opposite of what I still hoped I might be able to send you. However, I know it will be a relief to you to know the truth of the matter, although it ends in this way.

I note that you mention a Mr. Olson in your letter. I seem to remember this man. I think that he had something to do with mission work here some fifteen years ago, soon after or about the time of my arrival in Chile, and the little I remember leads me to think that he was not a very valuable member of the band of workers. I imagine that he must have been visionary and erratic in his methods. However, my memory of the man is not sufficient for me to make any statement that might injure him. I have seen frequent mention of him in the papers from home and he seems to change his occupation or base of operations frequently.

I sent you some time ago, -and do not remember having mentioned it in my correspondence, -a copy of Dr. Mott's little book, "How to Make Jesus Christ Real." I find that the translation has taken well among the workers here and it may be able to do some good work in Spanish, as it has done in English. I shall always be glad to receive any ~~little~~ booklets that you think might be useful for translation. I can do this work in the evenings and at odd moments, just as I do the most of my editorial work, and I like that sort of employment. When we return from our furlough we hope to be allowed to live out of the building and I will then have more time for literary work. I suppose that I have learned the Spanish as well as the ordinary foreigner and I want to use it as often ^{and} as much as possible in putting good clean inspiring literature into the hands of the people, - especially in the hands of the young people. French literature has a wide influence here, as in all Latin countries, and the Spanish literature is decidedly an imitation of the French and, in the cases of the authors I know, of very

Dr. Speer, page four.)

questionable morals. I believe that a great deal can be done in the evangelization of the Latin countries by giving the youth a fresh clean literature, by first hand writing, if possible; if not, then by translation.

I was very glad to receive the "Life of Dr. Ellinwood", which was kindly sent out by Mr. Van Norden. It is a delightful and inspiring book. I met Dr. Ellinwood but once, -when we were on our way to Chile the first time. I think that you introduced me to him. I remember his warm hand clasp and his words, "God bless you in your work", as though it were but yesterday. The story of his beautiful and useful life can but strengthen the cause of Missions. I read the book through at once and wished it were longer.

I was glad to have your word as to the probable cause of the trouble that has come up in the case of so many of the young men who have come out as teachers. I am sure that the uncomfortable conditions under which we work and the constant and close contact with so many boys ~~is, for~~ are, for many, the causes of discontent. In the case of Mr. Ogden, he was an absolute misfit for the place, in the judgment of all who knew him, though I do not wish to doubt his own high Christian standard of living. I have felt for years that if I could see my way clear to free the men from all work except that of the classes and allow them to have a dining room apart from the boys, all would go along smoothly. That would have been the line of least resistance, but I have never chosen to follow that line. I have felt that the young men, as well as Mrs. Browning and I, had a duty to the boys outside of the class-room, and the Mission has repeatedly assured me that I was right and that I could count on the support of that body. We are very glad that the time of our furlough draws nigh. We expect to leave the school about the first of June next. Possibly Mr. Elmore, when left in charge, may see his way clear to make the changes mentioned above. If he can, he will have no trouble with his teachers. If not, then I fear that either the trouble will continue or the school will suffer. It is somewhat of a comfort to me to know, -though I regret that it should be so, -that all the other schools in Chile, -I mean the Methodist schools that are very much like the Instituto, -have had practically the same difficulties to meet. No young man, it may be said, stays more than his time and there are always rumors of internal troubles of even greater moment than ours.

Dr. Speer, page five.)

It would not be surprising that fifteen years of school work, under the conditions you already know, in our cramped quarters in the midst of the continual turmoil and responsibility, should have soured one's disposition. I hope that when we return we may be allowed to live near by and that Mrs. Browning may have a taste of home life. She has never had much of a chance to make a home for her girls. In that way the responsibility of the school will, in great measure, rest on Mr. Elmore and I should be disposed to leave all the inside arrangements to his judgment, - with the corresponding responsibility.

We are just finishing a good school year. I am sure that you will be pleased to know that two of our graduates of last year, one of them a pure Chilean from Copiapò, united last Sunday with the Union Church. I regret that they did not choose a native church, yet it is a good deal that a Chilean should become a member of any Protestant church. Dr. Lester tells me that he made a very good confession of faith and seemed to understand thoroughly what he was undertaking. The other young man is a Swiss and of Protestant parentage. Some five others, most of them still in the school, were in the preparation class that Dr. Lester was conducting for some time before, but only these two finally united. The others will probably unite next year. It was a great pleasure, also, to see our daughter Alice take upon herself the vows of church membership. She has developed into a splendid girl in the last few years and is a very great comfort to us both.

With kindest regards from us all,

I am,

Very sincerely,

M. E. Browning,

"UNIÓN EVANGÉLICA"

(The Presbyterian Mission in Chile)

OFICINA DEL PRESIDENTE

SANTIAGO DE CHILE, November 13, 1911. 191

Dr. Robert E. Speer,

156 Fifth Avenue,

NEW YORK CITY.

RECEIVED
DEC 7 1911
Mr. Speer.

Dear Dr. Speer:-

Just a line to say that I have not been able to get any further light on the matter of the Vatican-Archbishop correspondence. I have seen a friend who was formerly an employe of "La Ley", when the letters were published, but he was in a different department and knows nothing of the matter further than the fact of their publication.

I have still one one hope left. Another friend, who is a member of Congress and has been for over twenty years, a leader of the Radical party, may be able to find something on the question and I shall try to get him interested. He is attending to another matter for me just now, but I shall have an opportunity of talking to him soon and will then try to go into the question of the letters at some length and get his opinion.

I merely wanted you to know that I have not forgotten about the correspondence and that I am doing what I can to get facts to send you.

Trusting that you are well and that all at the Board's rooms are well, I am, with kind regards,

Very truly,

W. E. Bowring,

Philadelphia, July 3. 1912.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

RECEIVED

JUL 5 1912

Mr. Speer.

My dear Dr. Speer:-

Your letter with the enclosed copy of Martin's booklet came today and I want to thank you for the same. I am glad he treated the matter in a gentlemanly way and that he considers that the whole affair may now be dropped.

Mr. Spencer's letter is most amusing! The Secy. of the Archbishop of Santiago told me he had received such a communication, and even showed it to me, though I did not read it. Any one who knows Mr. Spencer will be inclined to take the other side of the matter. It is simply a bid on his part for trade from the Catholic element of Chile. I am sure that Dr. Carter and others will find his breaking into the controversy exceedingly amusing! Could you secure me about a dozen copies of the little booklet? Or have you sent to the missionaries in Chile?

It is good to be at home again and among friends. We have had a very pleasant week in Phila. and our reception by the Germantown people, in particular, has been most cordial. Tomorrow we go to Washington, then down into W. Va. to

visit friends until after July 15. My address until
that date will be 518 S. Eighth St., Fairmont, W. Va.

Appearances indicate that our political party
will be able to do something in the coming
election, - with Woodrow Wilson as its standard
bearer. I regret that I can not cast a vote
to help him along.

Mrs Browning and the girls join me in
cordial regards.

Very sincerely,

W. E. Browning



TELEGRAPHIC ADDRESS—
"IGLESIA, LONDON."
LIEBER'S CODE USED.
TELEPHONE CENTRAL 11171.

South American Missionary Society.

RECEIVED 20, John Street, Bedford Row,
London 21 May 1900
W.C.

Mr. Speer.

REV. E. P. CACHEMAILLE, M.A. } SEC.
~~POST OFFICE~~

Dear Sir,

I am sending you herewith a copy of the pamphlet as to the Encyclical on the Roman Catholic clergy of Chile. It was printed at the time as you will see by its date. The paper in which the Encyclical appeared was the Chilean Newspaper *La Esfera*, for October 24, 1897. No doubt if you wrote to the Editor at Santiago, Chile, you could obtain a copy. So far as I know the question of authenticity was not raised at the time, it seems to be an after thought.

Thank you for the copy of your Report, which I shall read with interest.

I am truly

E. P. Cachemaille
Sec.

Robert G. Speer Esq.
Board of Foreign Presbyterian Missions
156 Fifth Avenue
New York

Spiritual State

... OF ...

South America

The Result of Three Centuries of the
Oversight of a professedly Christian
Church.

THE OPINIONS OF

Leo, present Bishop of Rome,

AND OF

The present Archbishop of Santiago, Chile.

"Out of thine own mouth will I judge thee."—*St. Luke* xix., 22.

1898.

Mr. W. C. MORRIS recently published some pamphlets at the request of the South American Missionary Society, setting forth the awful conditions of South America from a spiritual and moral point of view. Some persons who read these accounts were under the impression that they were exaggerated. We are now in a position to supply corroborative evidence of a most extraordinary, and unquestionable character. The results referred to are found after three centuries of Roman teaching.

"By their fruits shall ye know them."

SPIRITUAL STATE

OF

SOUTH AMERICA.



THE POPE'S OPINION

Of the Spiritual and Moral Condition of South America.

THOSE good people who are anxious for corporate reunion with Rome, or even a *modus vivendi* in matters Ecclesiastical, whereby some sort of inter-Communion between the English and Popish Churches may be established, would do well to study the gruesome picture the Pope himself has drawn of the condition of his clergy of all ranks in a land where Romanism has been unchallenged for generations. If the teachers and spiritual (!) guides are so abandoned, what wonder that people of South America are among the most debased of civilized nations? Recently were published a series of articles by Mr. W. C. Morris, of the South American Missionary Society, depicting the appalling condition of the Roman Catholic population, and probably some persons thought them somewhat exaggerated. Captivated by the sanctimonious professions and outwardly, and, in many cases, real, uprightness of life exhibited by ecclesiastics living under the restraint of Protestant standards of morality and public opinion, thousands of Protestants refuse to believe that Romanism is an evil tree from which only evil fruit can be gathered. Perhaps they will believe the Pope himself, when he declares that the clergy of Chile are lazy, luxurious, political busybodies, and in every way about as undesirable a set of men as you could wish to meet—or rather avoid. Let it be carefully noted that these grave charges are not made by Protestants or an infidel Press. Had any Protestant compiled this document, Dr. Vaughan and his brother priests would probably have stigmatized it as a gross libel. We know, however, from many public sources, that the demoralised condition of the Roman clergy in Chile has not been overdrawn, rather it is much understated by the Pope. But why have the Chilian clergy been specially selected for this Papal scolding? Dr.

Rampolla would do well to look to the *morale* of Italian clerics first, and even to those of Rome itself, before denouncing those of South America. Instead of Dr. Vaughan asking *Frenchman* to pray for the conversion of England, would he not do better to ask them to pray for the Archbishop, Bishops, and clergy of their own Church in Chile?

397.) The Papal Encyclical appeared in *La Lei*, the principal paper of Chile, for the 24th of last October. We believe Chile is no worse than other South American States, and Spain was just as bad until quite recently, when a revolution let in a little daylight, and the official proclamation of religious toleration gave the real Catholic Church a foothold in that benighted land. Rome itself, when the Pope held sway there, was, if possible, worse. Romanists from Popish countries, who have been led into the light, and many also who are not converted, declared that the Romanism current in Great Britain is very different from the genuine article in so-called "Catholic" lands, and that the priests here are in every way vastly superior. Many of them have been brought up in pure Protestant homes, and carry the influence of their early training into the Roman Church. Moreover, both here and to an extent in Ireland, they are under the restraint of Protestant surroundings. It is ridiculous to say it is not fair to charge the Roman Church or the Sacerdotal system with the state of affairs revealed by the Pope's Encyclical to the Chilians. It surely lies with those who assert this to show why South America, after centuries of unchecked control by the Pope, should have become such a moral quagmire, reeking with ignorance, vice, and political chaos, while, in a minute fraction of the time, non-Roman Churches have in all parts of the world converted whole races of degraded barbarians into civilized, educated, prosperous Christians.

According to this truthful Encyclical, nothing could be worse than the picture drawn, and we fear that if the restraints of Protestant England were removed, the Italian Mission would soon be just as bad in England. The clergy of Chile have had everything their own way hitherto, and the result is seen—indeed, nothing else could be expected. It is history repeating itself. The only hope of that and every other country is the acceptance of the Gospel and the best means for promoting its acceptance is the prayerful wide dissemination of the Word of God. The South American Missionary Society is obtaining a strong foothold in Chile, and it well deserves the hearty support of all who desire the moral and spiritual welfare of that beautiful land.

THE POPE'S CHARGES

Against his Prelates and People in South America.

THE following Encyclical, "directed by order of His Holiness Leo XIII. to the Prelates of Chile," and translated from a South American paper, affords the most remarkable testimony to the corruption existing in the Romish Church:—

The Holy Father desiring with firm purpose to raise to the dignity of the Cardinalate the most holy, most learned, and most worthy among the ecclesiastics of South America, we ordered the formation of a full report for our guidance. In the report furnished is accumulated all the antecedents and information requisite for the designation of the right man, who, thanks to his relevant virtues, should be exalted to the title of membership of the Sacred College. The holy Father having a full knowledge of this extended report, an admirable work of labour and detail that does honour to the eminent members of the Commission that drew it up, has been

ACUTELY AND PAINFULLY IMPRESSED

with that part of it which refers to the clergy of the Republic of Chile. According to the report mentioned, the clergy of Chile—a country renowned for the patriotism and valour of its people, together with its moral and material advancement—languish under a sharp crisis of decadence and loss of prestige, which calls for immediate remedy. From the report of that most upright Commission, nominated *ad hoc*, based upon documentary evidence and declarations, above all question or doubt, it appears there is

ONLY ONE MAN WORTHY

of wearing upon his shoulders the holy insignia of the Cardinalate, and this noble individual, notwithstanding his many virtues, has endured almost inhuman attacks from his own brethren, from the most notable members of the Chilian clergy, without any respect being shown for, and without any account being taken of the fact that we had conferred upon him the august titles of Bishop and Archbishop *in partibus infidelium*. The means adopted by the higher clergy of Chile in order to obtain the Cardinal purple have not been those of virtue and learning, but rather those of incrimination and implacable slander against every competitor. This certain and proved fact is sad indeed, and reveals extraordinary relaxation and degeneration in the religious life of the nation.

WITH RESPECT TO THE METROPOLITAN

the report finds established :—

1. That he is not in cordial relationship with any of the prelates in his Archdiocese.
2. That in consequence of the same, the latter render no deference or respect to his rank.
3. That the Archbishop is in open warfare with the Ecclesiastical Chapter of the Archdiocese on account of old disputes about worldly interests.
4. That he lives a life of ostentatious and worldly splendour.
5. That he totally neglects the clergy and cloistered religions under his jurisdiction.
6. That no indication exist of his having cared to interpose his mediation in the scandalous strife between the Bishops of Serena and Antédone.
7. That he engages in political party struggles, *systematically taking sides with the one dominating in official circles.*
8. That being immensely rich, thanks to his exalted position, he never employs the slightest fraction of his wealth in alleviating the sufferings of his fellow creatures.
9. That he thoroughly hates those ecclesiastics who overshadow him with their talents, virtues, and social position.

These are some of the principal charges, among others, which may be classified as *peccata minuta*. There is not a shadow of doubt regarding any of the above charges. How is it there is no peace or concord among the Princes of the Church in Chile?

WHAT SPIRIT OF EVIL

has possessed the minds and consciences of these representatives of God in yon vale of tears? What means this Bysantine anarchy among the ecclesiastical family of that land? One Bishop flings a slanderous libel against another Bishop, calling him a thief. The injured replies in like terms, and stigmatises his accuser as an avaricious intriguer and other things still more abominable. Yet the Metropolitan who hears both accusations says nothing and does nothing to put an end to such a state of things and punish the wrong doer! A turbulent quarrel is developed concerning merely material interests between the Archdiocesan Chapter and the Metropolitan, in which the latter shouts the louder, presenting a scene that fills with tribulation the minds of the faithful who are acquainted with the facts. Bishops and priests abandon their religious duties to plunge into political struggles, and the Archbishop contemplates the pitiful spectacle unmoved. In every Diocese Ecclesiastics break all bounds and deliver themselves up to

MANIFOLD FORMS OF SENSUALITY,

and no voice is lifted up to imperiously summon pastors to their duties. The clerical Press casts aside all sense of decency and loyalty in its attacks upon those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied,

bread is denied to the enemies of the Church, and there is no one to interpose and abate fury, and lower the bold front. None remember that Christ preached with example, with love to humanity, in all humility, pardoning even his fiercest enemies. Of a truth it is impossible to imagine a pastor more inefficient, or how we could have been so completely deceived, when we anointed him High Priest of that section of the Church.

[HOW ABOUT INFALLIBILITY ?]

To remedy so intense an evil, we find it our painful duty to speak the bitter truth as the only and last remedy for re-establishing in the Chilian nation the august rule of the ministers of God in order to work out its future destinies.

The rest of the Encyclical is devoted to proposed remedies. The clergy are exhorted to moderation in preaching, and not to drive their flocks to wild and fanatical excesses, and that money given for the Church should be applied to its uses rather than to the ostentatious furnishing of priests' dwellings.

"It is sad to reflect," it adds, "that prelates, priests, and other clergy are never to be found doing service among the poor, they are never in the hospital or lazar house, never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed ; or engaged in works of beneficence, aiding primary instruction, or found in refuges and prisons. . . . As a rule they are

EVER ABSENT WHERE HUMAN MISERY EXISTS,

unless paid as chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained. And do you call yourselves God's representatives on earth? Are these the doctrines taught by Christ? Are these the examples He gave?"

In conclusion, the Encyclical states this is not the first occasion during the past ten years when it has been the painful duty of the Pope to admonish the prelates and clergy of Chile, and once more all are exhorted to give obedience to the holy Father.

The Encyclical is signed by order of "His Holiness," by Cardinal Secretary Rampolla and sealed with the Pontifical seal.

R E P L Y

Of the Most Rev. and Illustrious DON MARIANO CASANOVA,
 Lord Archbishop of Santiago, to the Encyclical of His
 Eminence Cardinal RAMPOLLA, on behalf of the Holy See,
 to the Prelates of Chile.

THE dense haze and stupor which overpowered our mind on becoming acquainted with the Encyclical, addressed in the month of September last by His Eminence the Cardinal Secretary, in the name of the Holy Father to the Prelates of Chile, having somewhat disappeared, we have judged it incumbent to speak on behalf of the clergy of this Archdiocese, and to humbly, yet energetically, address to His Holiness a reply to the grave charges formulated against the Chilian clergy, and more especially against their Prelate.

Truly, the head of the Church in Chile could never have imagined that the Vicar of Jesus Christ would ever have entertained such unhappy views regarding the ministers of the Altar in this country!

The Metropolitan who writes this has a tranquil conscience, and believes he has uprightly and scrupulously fulfilled the duties of his high position.

Without doubt, the eminent tribunal commissioned by the Holy Father to enquire into the conduct of the Chilian clergy, has been led into an error, an error explainable when one considers the distance of Chile from Rome, the facility afforded for receiving false information when secretly and mysteriously sought for, together with the natural ignorance of foreigners regarding the proper sources from which exact information should be obtained as to the merits or demerits of individuals among South American Ecclesiastics, whom the Vatican may possibly honour with the purple of the Cardinalate. The avid ambition awakened at the mere prospect of such an exalted honour ought also to be borne in mind, together with the purposes of the Sacred College, and this, too, considering the advanced age and health of the Holy Father, for the time approaches when the constitution of the Conclave will be of paramount importance, seeing that from its midst one will be elected to the Pontifical throne to direct the spiritual progress of the civilized world.

And now for the CHARGES against us. It is stated *that the Archbishop does not maintain cordial relations with any of the Prelates in the Archdiocese, and, consequently, these neither obey nor respect him.*

These charges really only fall upon inferiors, who ought to be submissive and obedient to their chief. How is it possible to compel these Prelates to venerate and obey, when there is no disposition on their part to do so. Having no other means in these degenerate days of enforcing obedience, the Metropolitan can only employ moral suasion.

The Bishop of Tarapaca does not consider himself a Chilian; as far as concerns his functions, he will only take instructions from the Apostolic Nuncio who resides in Lima.

The young aristocratic Bishop of Serena is full of pretensions and defects. He was raised to his exalted position through clandestine and improper means over the heads of more than a hundred meritorious clergymen. Aware that he never had our goodwill, he professes towards his Archbishop a hatred and rancour anything but evangelical. He neither hears nor visits us. When we meet he turns his back upon us, and uses every possible means to show his contempt.

The Bishop of Concepcion obtained his high rank through favouritism and the caprice of an irreflective mandate. He pays dearly in health for his imprudences and ignorance of mankind. Of course he looks with an evil eye upon those who failed to congratulate him on his elevation to the Episcopate, and certainly we do not intend to burn incense before him and his courtiers.

The Bishop of Ancud is old and sickly and lamentably infirm. He suffers from advanced age, and really is not responsible for his acts. He is totally unfit for the duties of his office.

In view of the above, we beg to ask your Eminence, or the most august of judges, His Holiness the Pope, how can a chief respond for the conduct of subalterns when he has no real and efficient means for compelling respect?

Every Chilian Bishop believes himself greater and more independent than the Bishop of Rome. The Bishops *in partibus* are even worse, and consider their rank higher than that of any of their brethren in the Lord.

THIRD CHARGE: *That the Archbishop is in open conflict with the ecclesiastical Chapter of the Archdiocese on account of questions of worldly interests.*

This concerns the Chapter, not the Archbishop. The Chapter tried to deprive the Archdiocesan of the use of one of his Palaces on the plea that he was rich enough to build another. On their heads rests a bloody anathema for cruelly trampling our rights under foot.

FOURTH CHARGE: *That he leads a life of haughty and worldly splendour.* This implies much, yet says nothing. It was cruel of your Eminence not to specify what this charge may involve, and we hope our plain-speaking may be forgiven.

Our manner of life corresponds with that of other Princes of the Church. Almost all the Cardinals employ greater splendour, more pomp and show than we do. The Archbishops of Paris, Madrid, Berlin, and Ireland, reside in superb palaces furnished with every luxury and comfort which modern art and refinement can bestow, and their splendid equipages are drawn by magnificent horses of the purest breed.

Moreover, the magnificence of the Vatican is far and away grander than that of any European Court. Some years ago, when we had the honour of being admitted into the residence of the successors of St. Peter, we were perfectly staggered at the display of Oriental luxury which abounded on every hand, and the Cardinal Treasurer strongly insisted upon our sending large sums in the way of oblations to the Holy Father. He confidentially informed us that the yearly maintainance of the Papal Court cost the enormous sum of eight hundred millions of francs.

It is necessary to know the country in which we reside. In Chile, no man is respected who does not display considerable wealth. Rank counts for nothing without money. The vilest born is more esteemed, if rich, than the best and noblest of men. Hence it is essential the chief representative of the Church here should spend freely in order that our religion may display real splendour, and men may yield corresponding respect.

And yet, incredible as it may appear, notwithstanding all our efforts in the above direction, the spirit of evil advances with such strides that these times may be said to be those of Satan himself, rather than those of order and fear!

Our life is no more worldly than the lives of great ecclesiastical dignitaries elsewhere, and we intend that it shall continue to shine for the increased brilliance of our Church and religion, and for the greater glory of God.

CHARGES 5, 6, 7, 8: *That he has completely abandoned the clergy, and cloistered RELIGIOUS in his jurisdiction: that no indications exist of his having had a desire to interpose in the scandalous quarrel raging between the Bishops of Serena and Antedone, and that he cordially hates any overshadowing him by their talents, virtues and social position.*

We roundly deny these charges, and absolve ourselves before our honoured conscience from every one of them. In our offices exist hundreds of letters and pastorals, in which we admonish for endless causes parish priests, prebendaries, superiors of convents, convent chaplains, and other ecclesiastics.

The two Bishops alluded to treat us with open contempt and daring disdain. They ought to be severely punished, for their scandalous quarrels have irreparably wounded religion and produced disastrous effects.

Dealing with the Press, the Archbishop continues:—We fulminated the major excommunication against the editors, proprietors, printers, sellers, and readers of the Liberal newspaper *La Lei*, because it dared to criticise our acts. And with what result? Time was when such an excommunication would have quickly brought the most powerful monarch to his knees! Instead, however, of this paper being crushed, its sales increased 3000 copies daily!

LAST CHARGE: *That he is immensely rich, thanks to his exalted position, and that he never gives anything to alleviate the misery of his neighbour.*

A Metropolitan cannot be called rich whose annual income is only between some twelve or thirteen millions of dollars. The Church certainly is rich, her annual income being three hundred millions of dollars. Calculating on this basis the Holy See demands and obtains one per cent. to sustain the Pontifical throne for the greater glory of God. Yet all the money we get is necessary to fight the enemies of the Church, and carry on its services with due splendour.

In conclusion, the Archbishop implores the Pope by means of his Cardinal Secretary to undo the mischief caused by the Encyclical, and to cancel the charges made.

(Signed) MARIANO,
Archbishop of Santiago.

(RUBRIC AND SEAL).

Most of the foregoing Extracts are
reprinted (by kind permission of the
Editor) from the "Rock."

London :

Printed by C. BROAD,

Lee Green Printing Works, S.E.

Copy.

Sept. 8th, 1910.

The Rev. E. P. Cachemaille, M. A.,

20 John St., Bedford Row,

London, England.

Dear Sir:-

Last Spring, in reply to my inquiry, you very kindly sent me a copy of the pamphlet published in 1898, entitled "The Spiritual State of South America", containing a translation of a letter from the Vatican to the Archbishop of Santiago, together with the Archbishop's reply. The letter from the Vatican, as the pamphlet stated and as you wrote, appeared in the Chile paper entitled "La Lei", under date of Oct. 24th, 1897. I have now secured from Chile a translation of the entire letter as it appeared in "La Lei". Our missionaries state, however, that that paper went out of existence a few years ago and that its editor is dead. They state, also, that they cannot find in any other Chile papers of that period any reference to the letter, and they are disposed to think that it may have been invented by "La Lei", which was a Radical paper opposed to the Roman Catholic Church. Some of them are disposed to believe, however, that there is a basis for the belief that the letter or some such letter was actually sent. The Secretary of the Archbishop, however, certifies "that from the archives of the Archdiocese of Santiago de Chile it is certain that there never has been received from the Holy See a communication censuring the clergy for their behavior. On the contrary, the Holy Father has always praised their zeal for the salvation of souls and their upright lives."

The situation, accordingly, would seem to be this: that the only authority which we now have for this letter is "La Lei", which is extinct and whose editor is dead, and that the authenticity of the letter is denied by the Secretary of the Archbishop. Do you know of any way in which we can carry the investigation further?

The one further step that immediately occurs to me would be to ascertain the authority for the reply of the Archbishop published in the pamphlet which you sent. This reply is not found in "La Lei" for Oct. 24th, 1897, and the friend who has been searching the papers in Chile for me has not been able to find it there. Can you tell me what the authority for this letter is? Where was it originally published?

I noted on the last page of the pamphlet a statement that "most of the foregoing extracts are reprinted, by kind permission of the Editor, from 'The Rock'", and I wrote a letter at the time addressed to "The Rock" in London, but it was returned undelivered. Would it be possible for you to find out from the editor of "The Rock" or from your files where the copy of the Archbishop's reply was found?

"The New York Independent" published at the time extracts from the Archbishop's statement, but the editor of the "Independent" cannot remember the authority. In the editorial in which he made the quotation, he referred to

The Rev. E. P. Cachemaille, M. A. --P. 2.

Sept. 8, 1910.

various European papers in which the matter had appeared. One of these, I have discovered, was the "Allgemeinen Evangelisch-Lutherischen Kirchenzeitung", published in Leipsic, in 1898, Vol. 142, No. 6; but Professor D. Walther of Rostock writes that the editor of the paper cannot now say from whom he received the notice, but answered that it created a considerable stir at the time and yet was not corrected by anyone.

I am sorry to ask you to go to any trouble in the matter, but the Roman Catholic papers in this country have been very bitter in their denials of the authenticity of these statements and in their denunciations of those of us who have quoted them and it is very desirable on every ground to settle the question of their authenticity.

Trusting that you may help us to do this, I am,

Very sincerely yours,

RECEIVED

SEP 28 1900

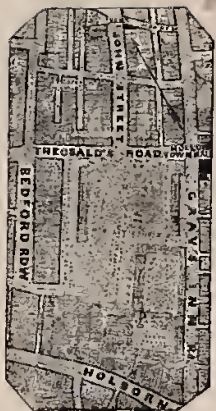
Mr. Speer

TELEGRAPHIC ADDRESS:-

"IGLESIA, LONDON."

LIEBER'S CODE USED.

TELEPHONE CENTRAL 11171.



South American Missionary Society.

20, John Street, Bedford Row,

London 19 Sept. 1900

W.C.

REV E. P. CACHEMAILLE, M.A. } SEC

Dear Mr Speer,
A singular thing happened here today. Your letter of Sept. 8 came in, asking for further information as to the Archbishop of Santiago's reply to the Pope's encyclical on the Clergy of Chile.

We have been clearing out some of our crowded Cupboards in this office, & getting rid of waste paper. While your letter lay on my desk, the junior clerk brought up to me an old envelope with some Spanish Newspapers in it, which he had noticed among the rubbish, & thought they might be of some importance.

I found them to be
- "La Lei" of 24 October 1897, with the full text of Cardinal Rampolla's encyclical printed on the front page.

- "La Lei" of 5 December 1897, with the full text of the Archbishop's reply, printed on the front page. Headed thus:-

Contestacion

Dada Por el ilustrisimo i reverendisimo Señor Arzobispo de Santiago, Don Mariano Casanova, a la enciclica de su Eminencia el Cardenal Rampolla, en nombre de la Santa Sede, a los preladados de Chile.

Also some letters in the parcel showed that the papers in question were sent to us by Mr R. S. Clough, who is now on the staff of the Church Association, 14 Buckingham Street, Strand, London W.C.

He was the man who acted as pioneer
when we established a mission on the
Amazon. It was he translated
the Archbp's reply into English, but not
in its entirety, only the principal portions.

I cannot spare you these valuable
papers, but now that you have the
exact dates, you can no doubt obtain
the translation from your Missionaries.
"La Lei" bears the subtitle "Diario Radical",
but it seems incredible that at the
City of the Archbp it should publish a
long reply of three columns, stating
that it bears his seal; & that the
whole should be an invention!

I am yours truly

Archbaillet
Sec.

Robt E. Speer Esq:
Board of Foreign Missions,
156 Fifth Avenue,
New York.

The Rock newspaper ceased several
years ago.

COPY.

South American Missionary Society,

20, John Street, Bedford Row,

London 19 Sept. 1910.

W.C.

Rev. E. P. Cachemaille, M.A. Sec.

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I am,

Y'rs. truly,

(Signed)

E. P. Cachemaille

Sec.

Robert E. Speer, Esq.,
Board of Foreign Missions,
156 Fifth Avenue,
New York.

The Rock newspaper ceased several years ago.

SOUTH AMERICAN MISSIONARY SOCIETY.

20, John Street,

Bedford Row,

London, W.C.

Telegraphic Address, .

Iglesia, London.

Lieber's Code.

Telephone, Central 11171.

Tube Stations,

Chancery Lane,

Holborn.

~~Hon. Sec. Rev. J. M. HARRIS, M.A.~~

Sec. REV. E. P. CACHEMAILLE, M.A.

13 May 1912.

Dear Sir,

Accept my thanks for your letter of April 30, with extract from Rev. Dr W. E. Browning, as to the Pope's letter & the Archbp. of Chile's reply. I am glad to have certain information on the subject.

Our book "From Cape Horn to Panama" is nearly out of print & we are not intending to republish it, otherwise of course a correction would have been made in a new edition.

I am yours truly

E. P. Cachemaille

Sec.

Robt. E. Speer Esq.
Foreign Missions Board,
156 Fifth Avenue,
New York.

RECEIVED

MAR 31 1910 New Haven, March 29, 1910.

Mr. Speer,

My dear Speer:

I am exceedingly sorry that I cannot tell you the source of the quotation of that encyclical. I kept things at our office until I left New York in 1906, and then on leaving, all vestiges of notes etc., having to do with the Geography and Atlas were disposed of except the blanks from the societies having to do with the Station Index of the Atlas volume. I have looked in vain for the source and heartily wish that I had your memory to enable me to recall where I found the quotation. It is bad enough to "be in a hole" oneself without pulling one's friends in after him. Wherever I found it, I felt that it was on sufficient authority, but that does not meet your need and I am heartily sorry for you.

I note what your Nodda missionary says about the failure to have Hainan stations in Broomhall's Atlas. Bartholmew has not left us any proofs of the new maps and so I cannot tell whether they are in my Atlas or not. If Dr. Halsey had the names in the lists sent us they are on the maps; if not, they are not, probably. I should say that the chances were a hundred to one that they are in.

Sincerely yours,

Harlan P. Beach.

RECEIVED

BRIGHTON HEIGHTS REFORMED CHURCH
NEW BRITAIN, N.Y.

Mr. Speer

March 22^d. 1910-

My dear Mr. Speer -

Not finding any fuller copy of the Pope's Encyclical than you already had, I wrote last week to Dr. Beach about it. He spent some time in search of it, but had to give it up, he wrote. He couldn't remember where he got the quotation he used, but supposed that "it must have been in some British periodical". So I went yesterday to see Rev. Jas. A. O'Connor. He thought the quotation a forgery, but promised to look the matter up. I couldn't find Bishop Healy at the Methodist Building, and so have written him asking for his information concerning the letter.

I hope someone will be able to unearth it.

Very cordially yours

L. C. Brainerd -

RECEIVED

MAR 22 1910

Mr. Speer

Huntington, Long Island, N.Y.
March 21, 1910

my dear Speer:-

It was exceedingly kind of you to write in my behalf so promptly upon your return, and I thank you most heartily. Of course after April 1st I shall have to seek first any Sunday service that may offer some financial help, but any Sunday when I have no such engagement I should be glad to do any Christian work by which I may do a little for the Kingdom. It is surely possible that something of the kind may present itself to you.

Mr. George Payler has been speaking to Dr. George Alexander and some others of New York Presbytery with regard to me. I believe too that my name has been suggested to some of the consistory of

could yourself come down it might prove new
to you, and in that case if you will call for
will endeavor to see that you get every facility
cutting your investigation. But we suggest that
should come late in the afternoon you telephone
so that I can get the books down as some
stacks in the Astor are so poorly lighted
it is almost impossible to get books in the
past of the day, especially when it is overcast.

Please command my services in any way that
I can be of assistance.

Very cordially yours
Geo. T. Eddy

Mrs. Robert E. Spear,
156 Fifth Avenue
New York City.

that one of the Collegiate Reformed churches
to which McLeod of Pasadena has been
^{They are looking for an assistant for him.}
called. I am hoping that something may
emulate from one of these sources.

I have been looking up the matter of the
encyclical letters of Pope Leo. We have ac-
cording to the card catalogues some eight
or nine marks giving more or less fully
his encyclicals, including the "Civiltà
Cattolica", as it is spelled on the card. Some
of these are in Latin while a certain num-
ber have been rendered into English. I
tried to get you by telephone this afternoon,
and did give this information to the young
lady who responded, as I thought you
might like the information as early as
possible.

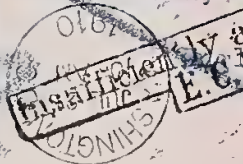
Just this mark I am being pushed by
some urgent special work, but if I can
possibly get time I will try to examine
the marks themselves. Of course you

FORM 1327.

AFTER FIVE DAYS RETURN TO
THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
166 FIFTH AVENUE, NEW YORK.

gpb

The Editor of The Recorder
London,



CABLE ADDRESS:
"INCULCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE, 4TH EDITION

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

MADISON SQUARE BRANCH
P. O. BOX NO. 2

OFFICE OF SECRETARY

June 11th, 1910.

The Editor of "The Rock",
London, England.

Dear Sir:-

In 1898 the North American Missionary Society published a pamphlet containing a translation of a letter of the Pope to the clergy in Chile, together with the reply of the Archbishop of Santiago. On the last page of this pamphlet it was stated that a number of these quotations were reprinted from "The Rock". Could you send me a copy of "The Rock" containing the quotations referred to and any other issues of the paper relating to this letter of the Pope and the Archbishop's reply? I have quoted these in this country and the Roman Catholic papers have denied their authenticity. Will you kindly give us what help you can to enable us to determine the matter and to convince these journals of the truth?

Very truly yours,

Dictated June 3rd.

10
JUL 21
K 1
1912

LONDON
JUL 22
10 20
11 30
12 00

MAIL LETTER OFFICE
JUL 20
1912

RECEIVED

SEP 24 1910

Mr. Speer

BRIGHTON HEIGHTS REFORMED CHURCH
NEW BRIGHTON, N.Y.

By

Sept. 23d., 1910.

My dear Mr. Speer:-

were very pleasant to read

Your cordial words in your letter of yesterday, ^{to me} were a great pleasure to me when you called me by my first name several times. I would be glad if you would do it always.

Early next week I hope to have some time that I can spend in the Astor Library, when I will look up the two new quotations that you have given. So far as I can I will work on The Sun for 1909. Such letters as this one being sought are usually in the Sunday edition. But just as I was about to decide that this was invariably the case and examine only that edition, I found one of "Innominato's" letters in a daily. So I had to go right on with a careful perusal of everything. This is slow for you, but I will do my best to hurry.

Dr. Cammon, thru a letter from Prof. A. F. Shaw, recently asked me to take the chair of Greek at the Gymnasio in Lavras, Minas. The work he proposed was just what I have long felt that I would like to do - take charge of that academic chair and then have my Sundays free for any evangelistic work that I might care to do. The last year that I was at São Paulo I did this, teaching in the school all week and then conducting a mission among the Italians and Brazilians of the Cloria district of the city. This was work that Mr. Perkins had to leave. There was no one to continue it when I left São Paulo. My brother found preaching in Antonina, Paraná, a minister who said that he found the way to the Savior in that little Sunday School and preaching service. Of course my answer to Dr. Cammon was that the conditions in my home are unchanged from what they have been, and that I feel that I cannot go now. If I did, of course you know I would want to be under our own Board.

Your friend

Geo. C. Huntington

Robert Speer Esq.

Board of Foreign Missions

Presbyterian Church in the United States

156 Fifth Avenue

TELEGRAMS.

"FREE, EDINBURGH"

TELEPHONE N° 638.

New York

- This not ask -

- Please not ask -

The United Free Church of Scotland.

Foreign Mission Offices.

Castle Terrace

Edinburgh 9th June 1910

My dear Sir,

I understand that the Secretary of the South American Missionary Society - the Rev. E. P. Cackemalle, has sent you particulars of the Ecumenical letter of Pope Leo, about which you wrote recently, and I trust that his information will be sufficient to answer your purpose in replying to your critics. I had been making enquiries also on the subject, but I regret that I am not able to add anything to what Mr. Cackemalle has written. However, I trust that nothing further will be necessary. There appears to be no doubt that the letter in question was acknowledged as genuine at the time.

Believe me,

Yours faithfully,

Robt. F. Young -

RECEIVED

JUN 17 1910

Mr. Speer.

Robert Speer Esq

Board of Foreign Missions
Presbyterian Church in the United States
156 Fifth Avenue
New York

TELEGRAMS.

"FREE, EDINBURGH"

TELEPHONE N° 638.

RECEIVED

JUN 13 1910

Mr. Speer.

Castle Terrace.

Edinburgh 2nd June 1910.

Dear Sir,

I have to acknowledge receipt of your letter addressed to my late father who died in 1901, with reference to the quotation which he gives from Pope Leo in his volume 'From Cape Horn to Panama'. I am sorry that I have not been able at once to lay my hands on any manuscript of his showing where he got the quotation which he gives, but I am doing my utmost to trace it, and I shall communicate with you as soon as I discover anything. I need not say that I am extremely anxious to be able to supply the information which you desire, and I shall do all in my power to get it. I may say, meantime, that I am quite sure that my father who was very careful in these matters, would not have made use of the Encyclical letter, unless he had been satisfied that it was genuine. Believe me,

Yours faithfully,

Robt. F. Young.

P.F.O.

P.S. I enclose a cutting from yesterday's 'Scotsman'.
The extract which is from a review of Cardinal
Vaughan's life just issued, tells very much the
same story, as Pope Leo's letter. R.F.Y.

June 14th, 1910.

The Rev. Robert F. Young,

Foreign Mission Office,

1 Castle Terrace, Edinburgh, Scotland.

My dear Sir:-

I am writing just a line to acknowledge the receipt of your letter of June 2nd to Mr. Spoor, who, at the present time, is in your city attending the great Conference. Doubtless you will have an opportunity of seeing him there and talking over the matter referred to in your letter.

I remain,

Very sincerely yours,

Acting Secretary.

The Church Times,
7 Portugal Street,

Kingsway, W.C.

RECEIVED
JUN 16 1910
Mr. Speer.

To

Rev. R. E.

Dear Sir,

The quotation given in your letter of from an editorial, but from a letter inserted in columns. The letter was signed "Philaalethes", a communication with the writer with a view to learn direct touch with you. He writes to say that he respond with you, and I have accordingly forward I gather therefore that you may expect to hear

Yours very f

June 16th, 1910.

Editor of "The Church Times",

7 Portugal St., Kingsway,

London, W.C., England.

My dear Sir:-

This is just a line to thank you, in Mr. Speer's behalf, for your courteous reply to his letter, under date of June 7th. Mr. Speer is now at Edinburgh at the Missionary Conference and expects to spend the summer in Great Britain. Perhaps he will have opportunity of meeting the correspondent "Philalethes" while on that side of the water.

I remain,

Very sincerely yours,

Acting Secretary.

Translation.

Gehlsdorf bei Rostock, i M.

June 17, 1910.

Honored Sir:-

In the General Evangelical Church paper published in Leipzig, in 1898, column 142 (No. 6) the statement referred to was published. It did not emanate from me, and the editor of the Church paper, of whom I made inquiry, cannot now say from whom he received the notice. It created a considerable stir at the time, and yet was not corrected by any one. Further, there are distinct indications that it was taken from a larger document. Thus writes the editor of the Church paper, and more I would not wish to say.

The attestations (?) of the Secretary of the Archbishop of Santiago do not refute the statement referred to, simply maintained that the Bishop did not receive a papal communication in which the clergy was censured.

But I must regret that I cannot ^{give} you further information.

With greatest esteem,

(Signed) Prof. D. Walther.

Gehlsdorf bei Rostock i. M.,

17/6. 10

Sehr geehrter Herr!

In der Allgemeinen Evangelisch-Lutherischen Kirchenzeitung (~~Korrespondenz~~ in Leipzig erscheinend) wurde 1898 Spalte 142 (N. 6) die betreffende Angabe gedruckt. Die rührt aber nicht von mir her und die Redaktion der Kirchenzeitung, an die ich mich gewandt habe, kann folgt nicht mehr angeben, von wem sie die Notiz erhalten hatte. Sie erregte damals großes Aufsehen und hat doch von keiner Seite eine Berichtigung erfahren. Dazu trägt sie deutliche Kennzeichen davon, dass sie einem größeren Aktenstück entnommen ist.

So schreibt mir die Redaktion der Kirchenzeitung und mehr vermag auch ich nicht zu sagen.

Der Brief, den jenes Blatt Die Bescheinigung des Secretary of the Archbishop of Santiago widerlegt ja nicht die betreffenden Angaben, sondern behauptet nur, dass der

Archbishop kein päpstliches Schreiben erhalten haben, in
dem der Clerus censurirt worden sei.

Doch ich muß bedauern, Ihnen nicht nähere Aus-
kunft geben zu können.

Mit größter Hochachtung

Prof. D. Walther

BRIGHTON HEIGHTS REFORMED CHURCH
NEW BRIGHTON, N.Y.

RECEIVED June 10th., 1910.

Mr. Robert E. Speer

New York City

My dear Mr. Speer:-

Yesterday I had occasion to stop at your office to see whether you had left any suggestions in regard to Dona Penelope Magalhães, of Northfield. Dr. Waddell asks me to assist her in having an operation performed, and said that I would learn from you whom to see about it. Incidentally I might say about this that I have interviewed Dr. Howard Taylor, and think that all will be right. While in your office I asked Miss Firth (?) whether you had secured anything by your British correspondence about the Encyclical. She told me of the reply that it was published in La Lei, of Santiago, Chile, and the date. So I will not try the Astor Library further, but instead am writing to my friend Mr. Spining with the request that he get a copy of this issue from the editor - if there is no other way - and send it on. As soon as it comes I will send it to you, if you wish.

Accept my heartiest wishes for yourself and Mrs. Speer - for a summer of happiness together.

Very cordially yours

Geo. C. Brainerd -

June 11th, 1910.

The Rev. George C. Lenington,
Brighton Heights Reformed Church,
New Brighton, New York.

My dear Mr. Lenington:

Your kind note of June 10th to Mr. Speer reached his office this morning. You know, of course, that he is on his way to Scotland.

In view of the fact that Mr. Speer had not seen the letter from Dr. Laddell regarding Dona Magalhaes before sailing, do you not think it would be just as well to hold your letter here until Mr. Speer returns from Scotland in the latter part of August? I shall tell him in the letter which I am writing to-day that you are in communication with Mr. Spining regarding the Ancestral. I know how much he will appreciate your kindness in helping in this way.

Dr. Halsey has spoken so well of Dr. Taylor that I am sure everything will be well. I hope the little girl has some friends who can comfort and encourage her now. Please don't forget to call upon me if I can do anything for her.

With best wishes to you in your work, I am

Very faithfully yours,

Secretary to Mr. Speer.

no reply

The Missionary Review of the World

ARTHUR T. PIERSON, D.D., Editor-in-Chief
DELAN L. PIERSON, - - Managing Editor

ASSOCIATE EDITORS

J. T. GRACEY, D.D.
D. L. LEONARD, D.D.

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REV. LOUIS MEYER.

Editorial Office of
DELAN L. PIERSON
44-60 East 23d Street, New York
Telephone, 2704 Gramercy
Cable, Missrev, New York.

Address: June 20 to September 20,

NORTHFIELD, MASSACHUSETTS,

Aug. 15/10 190

(not Rev.) Robert E. Spear D.D., S.P.R. &c.

New York

Dear Rob.

I hope if you are back again
you are back in good health and that
the degree has not been too great a
handicap. I was very sorry to hear that
your two daughters had the measles & trust
they are all right again and that you
really had a good time in Oban. To
us it was a charming place. Perhaps
your being a "Doctor" brought your girls
round in good shape - if so the degree was
"not useless".

Now how soon can you make
final statement in the Review in regard
to the Encyclical of Pope Leo XIII 15th Clergy
culture? I see occasional references to it
and the changes of sentiment and if possible

would be to give a final statement as to
the facts. When can you do it?

Yours truly
L.H.

A. G. DANIELLS, PRESIDENT
G. A. IRWIN, VICE-PRESIDENT NORTH AMERICAN DIVISION
L. R. CONRADI, VICE-PRESIDENT EUROPEAN DIVISION
I. H. EVANS, VICE-PRESIDENT ASIATIC DIVISION

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W. T. KNOX, TREASURER
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General Conference of Seventh-day Adventists

TELEGRAPHIC ADDRESS, "GENERAL CONFERENCE," WASHINGTON, D. C.
CABLE ADDRESS, "ADVENTIST," WASHINGTON

Missionary and Publishing Department

E. R. PALMER, SECRETARY
N. Z. TOWN, ASSISTANT SECRETARY
A. J. S. BOURDEAU, MISSIONARY SECRETARY

TAKOMA PARK, WASHINGTON, D. C.,

June 27, 1910.

Presbyterian Board of Foreign Missions,
156 Fifth Ave., New York.

My Dear Mr. Fulton:-

Replying to your kind favor of June 25th, wish to thank you for the information concerning the letter of Pope Leo XIII, which Dr. Speer is trying to authenticate. I hope that he will soon be able to discover it, and have it printed in the Missionary Review of the World, as planned.

With best wishes,

Very sincerely,

A. J. S. Bourdeau
Missionary Secretary

B-D

RECEIVED
JUN 29 1910
TREASURER'S OFFICE

General Conference of Seventh-day Adventists

TELEGRAPHIC ADDRESS, "GENERAL CONFERENCE," WASHINGTON, D. C.
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A. J. S. BOURDEAU, MISSIONARY SECRETARY

RECEIVED

JUN 13 1910

TAKOMA PARK, WASHINGTON, D. C.,

June 13, 1910.

Rev. Robert E. Speer,

Mr. Speer,

Care of Student Volunteer Movement,

New York, N.Y.

Dear Mr. Speer:-

Enclosed you will find my letter addressed to you under date of May 23rd. As you will see, it has been returned. As I do not know your present address, I am venturing to send you this one in the care of the Student Volunteer Movement, and have asked the publishers of our magazines, Liberty and the Protestant, to send you sample copies in care of the Student Volunteer Movement. In case you are not in New York, I will endeavor to see that these sample magazines are forwarded to your proper address.

Hoping to be favored with a reply from you at your convenience, I am,

Very sincerely,

A. J. S. Bourdeau
Missionary Secretary

B-D

A. G. DANIELLS, PRESIDENT
G. A. IRWIN, VICE-PRESIDENT NORTH AMERICAN DIVISION
L. R. CONRADT, VICE-PRESIDENT EUROPEAN DIVISION
I. H. EVANS, VICE-PRESIDENT ASIATIC DIVISION

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A. J. S. BOURDEAU, MISSIONARY SECRETARY

TAKOMA PARK, WASHINGTON, D. C.,

May 23, 1910.

Rev. Robert E. Speer,
Calvary Baptist Church,
Cor. Eighth and H Sts.,
Washington, D.C.

RECEIVED

JUN 10 1910

Mr. Speer,

Dear Mr. Speer:-

God bless you for making that stalwart speech at Convention Hall Sabbath forenoon (Saturday) ! I am very anxious to know whether your speech will appear in printed form. If so, I want to obtain a number of copies to send to my friends.

Have any of your former speeches on the same subject been printed in any magazine or periodical, or in pamphlet form ?

It was my privilege to hear the Rev. H.C. Stuntz, D.D., of the Philippines, last night at the New York Ave. Presbyterian Church. He referred to "the new degree" that had been given to you and to him by the editor of the "Boston Pilot". Can you tell me in which issue of that Catholic sheet you were vilified ?

Thinking that you would be interested in our two magazines, The Protestant and Liberty, I am asking the publishers to send you sample copies of these today. So far as I know, the Seventh-Day Adventist denomination is the only one that is

publishing a ten-cent magazine of such a character as "The Protestant".

Please give me also, the name of the agent of the Roman Catholic hierarchy that has been put on your trail in South America for the purpose of contradicting your statements concerning conditions in the South American republics.

You are not the only Protestant, my brother, at whom the clergy of Rome are throwing mud. Twenty-two years ago, my late lamented father, Pastor Daniel T. Bourdeau, was mobbed by the priest-incited students of a Jesuit college in the city of Nîmes, Southern France, - this for having preached the Gospel truth and the prophecies of the Apocalypse concerning the Roman Catholic "beast". But for the quick intervention of six or seven gendarmes, the ruffians would have burned out our tent, and made short shrift of us.

John Hay, as you doubtless know, was persecuted by the Catholics of America, because in his book, "Castilian Days" he told some truths concerning the terrible effect of the Roman Catholic system upon the Spanish people. Also the late Reverend James M. King, author of that great book, "Facing the Twentieth Century", has had some interesting experiences, his book being boycotted by Rome. As you may know, the great "free and independent" magazines - the North American Review, Review of Reviews, The Forum, Munsey's and others, threw out of their advertising columns, the paid advertisement of "Facing the Twentieth Century" on demand of the Roman clergy.

Perhaps the latest instance of the Catholic boycott is the case of Mr. Tom Watson. In his "Watson's Magazine" he proposes soon to publish a full history of the Roman Catholic

hierarchy. In order to boom his circulation, he sent paid advertisements to the leading newspapers of the country, merely stating the title of the forthcoming series of articles. These advertisements were rejected by most of these newspapers, for fear of the Catholic boycott. See accounts of the same in the Western Watchman of April 21, 1910, (page 10, editorial), also the April and May numbers of Watson's Magazine.

These are but a few of the many instances on record of the boycott of that church system. How I wish that another great man, such as James M. King, might arise to continue the work of investigation begun by him regarding the political and ecclesiastical wire-pulling of the Roman Catholic Church.

One of our own writers for the Watchman Magazine, (sample copy of which I am sending you today) has also been bespattered with the Roman mud, for having written on page 293, of the May number, an article entitled, "The Future of our World", in which he touched upon the Bible predictions concerning the Papacy. In The New World, dated May 7th, 1910, appears a long editorial, about two and a half columns, devoted to quotations from that article, and vilifications of Pastor J. O. Corliss, author of the article.

Trusting that I have not wearied you with this long letter, and hoping to be favored with a reply at your convenience, I am,

Your sincere friend and admirer,

A. S. Bourdeau
Missionary Secretary

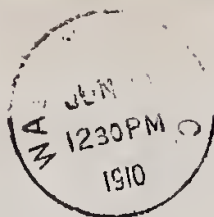
B-D

P.S.-- Would like to know your opinion of the Protestant Magazine.

General Conference
Seventh-day Adventists

MISSIONARY AND PUBLISHING
DEPARTMENT

1100 Park, Washington, D. C.



From
WASHINGTON, D.C.
UNCLAIMED
MAIL
JUN 12 1910

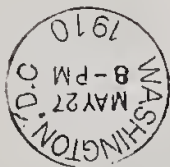
Rev. Robert E.

World's Survey
H

Washington

Please forward.

ANS. H. 105. 9



June 16th, 1910.

The Rev. A. J. S. Bourdeau,
Takoma Park,
Washington, D.C.

My dear Sir:-

Your letter to Mr. Speer of June 13th, enclosing an earlier one of May 23rd, has just been received in Mr. Speer's absence attending the World Conference of Missions in Edinburgh. In reply to your inquiry, I believe Mr. Speer's address on South America at the Rochester Convention has been published in the report of that Convention and also appeared in the "Missionary Review of the World" for May. So far as I know, this is the only address of his on that subject that has been published. I regret that I am unable to give you the name of the agent of the Roman Catholic hierarchy who has been commissioned to contradict Mr. Speer's statements regarding South America. Mr. Speer will be back the latter part of August and perhaps can furnish you the information. I know he would appreciate the facts contained in your letter and will be pleased to look over the magazines.

I remain,

Very sincerely yours,

Acting Secretary.

A. G. DANIELLS, PRESIDENT
G. A. IRWIN, VICE-PRESIDENT NORTH AMERICAN DIVISION
L. R. CONRADI, VICE-PRESIDENT EUROPEAN DIVISION
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General Conference of Seventh-day Adventists

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A. J. S. BOURDEAU, MISSIONARY SECRETARY

TAKOMA PARK, WASHINGTON, D. C.,

June 24, 1910.

Mr. George W. Fulton,

Presbyterian Board of Foreign Missions,

156 Fifth Avenue,

New York City, N. Y.

My dear Sir:--

Replying to your kind favor of June 16th,

I wish to thank you for the information you gave regarding
Mr. Speer, his address, and his work.

I am sending to day for a May number of the "Missionary
Review of the World." I am sorry you are unable to give me
the name of the agent of the Roman Catholic Hierarchy who
has been contradicting Mr. Speer's statements regarding South
America.

In looking over the May number of the "Missionary
Review of the World", borrowed from a friend, I note that the
editor states, that the letter addressed by the Pope to the
Hierarchy in one of the South American states is omitted, until
the editor is able to establish its authenticity. Can you
tell me whether he has been successful in verifying Mr Speer's
statement to date?

Thanking you again for your courtesy, I remain,

Very sincerely,

A. J. S. Bourdeau
Missionary Secretary.

June 25th, 1910.

The Rev. A. J. S. Bourdeau,

Takoma Park, Washington, D.C.

My dear Mr. Bourdeau,

Replying to your communication of June 24th, I may say that the letter of the Pope referred to has been extant more than a decade and has been quoted in beach's "Geography of Protestant Missions" and in some other publications. It is still disputed, however, and I believe it has not yet been authenticated from the official documents of the Roman Catholic Church. I think Dr. Speer is still making investigations regarding the matter.

I remain,

Very sincerely yours,

Acting Secretary.

RECEIVED

MAY 30 1910

Mr. Speer,

COLUMBUS, OHIO.

May 28th 1910

Rev. Dr. Robert E. Speer,

New York,

Rev & Dear Sir:

I regret exceedingly that I cannot give you the desired information. I originally read of the matter in the *Allgemeine Lutherische Kirchenzeitung* of Leipzig, which paper doubtless had it from Professor Dr. Wilhelm Walther, of the University of Rostock — perhaps the greatest living authority on such subjects in Europe. I am sure that a letter addressed to Professor Walther Rostock, Germany, will get you the information.

Sincerely,

George H. Schodde

YALE UNIVERSITY

DEPARTMENT OF MISSIONS
HARLAN P. BEACH

NEW HAVEN, CT.,

April 27, 1910.

RECEIVED
APR 28 1910
Mr. Speer

My dear Speer:

I shall have to report progress on that detective business and give it up again for the present. I find the passage which I quote in Protestant Missions in South America, p. 205, in two books, but as Clark's "The Continent of Opportunity" was published after mine by seven years, it does not count. On pages 333, 334, he uses the same words as I do, though not giving them all. He adds a word or two which makes me think that he did not quote them from me but rather from another source. He does not ^{state it,} ~~quote his source,~~ however. Evidently I took them from a longer quotation from the Encyclical which you will find in "From Cape Horn to Panama," pp. 91, 92. It is by R. Young and his other works have usually been fairly trustworthy. As it was written for the South American Missionary Society by whom it is published, it must have been authentic, since they do not bait the Pope except under the best authority. I think that I must have had better authority than that; indeed, it seems to me that I did not take it from him, though I know of nothing else.

I wish that I had one or other of the following books to consult, as they are Catholic authorities and are quoted as such by the Catholic Encyclopaedia: Wynne's "Great Encyclicals of Pope Leo XIII," New York, 1903; D'Arros's "Léon XIII d'après ses Encycliques," Paris, 1902; the article on encyclicals in Hilgenreiner's Kirchliches Handlexikon; and best of all the encyclicals themselves published in Latin and German at Freiburg in 1881 and later. I assume that all of them are in this last collection, though of that I am not certain. Our libraries do not have these important sources, but I should think that at Benziger Bros. they might have them, even if they are not in the Astor or Lenox.

Sincerely yours, H.P. Beach

"That they may all be one.....
that the world may know that
Thou didst send Me."
—Prayer of Christ: John 17; 21.

The Cragmoor Federated Church

Henry Monfort Cary, Pastor

"Its purpose is to unite in one
body all believers in Christ."
— Constitution.

RECEIVED

JUL 23 1910

Cragmoor, Ulster Co., N. Y.,
Mr. Speer.

July-II-1910

Dear Mr. Speer:

I notice in the Lit. Digest for July^{2nd} that the System is working its old game-of dodging the point at issue by picking a possible flaw in a matter that doesn't matter. I think perhaps that there has been a mistake in calling the document referred to an "Encyclical" for as I know the church it seems to me that Matter of the kind mentioned as contained in the "encyclical" is usually confided to a private and official letter which is then filed in the inaccessible files of the Archbishops palace. The letter you refer to was seen and was made public in parts at least for I have with me now my brother-in-law who spent a great deal of time in South America-agrees with you entirely in the impression you give of the conditions there and is sure that he has seen the document quoted but can not think where. If the Catholics quote "El Mercurio" they can not go back on it if it goes against them and the Mercurio in 1907 told the whole story of the scandal in the school in Chile which was closed by the government on evidence that was beyond question of beastiality among the students and priests who were running it. However, the line I would strike out on if I were you is to get back to the question. In the mean time you might cable the Y.M.C.A in Chile and get them to look up the files of El Mercurio for 1907 and La Lei for 1907. I can not go into this as fully as we might if I could talk to you but I have interested my brother-in-law who was New York Life Ins. manager and a Physician as well -a member of the Chilean Academy of medicine and thoroughly acquainted with the situation and would be

"That they may all be one.....
that the world may know that
Thou didst send Me."
—Prayer of Christ: John 17; 21.

The Cragsmoor Federated Church

Henry Monfort Cary, Pastor

"Its purpose is to unite in one
body all believers in Christ."
— Constitution.

2:-

Cragsmoor, Ulster Co., N. Y., 191

more than glad to have you meet him. If you could possibly come up over next Sunday-July-17th. you might do us a great good turn as we are then to celebrate the second anniversary of the Dedication of the church-the Cragsmoor Federated Church-and I would like to make a big thing of it for the sake of the ideal-Christian Unity as achieved here-as it might be in many a summer resort to the advantage of the church at large. However, I am getting away from the subject. Come at any time and I will either put you up or if I cannot do it will have somebody else do it.

The main thing is this South American matter and I hope that the matter will be kept hot until it is proven -as it must be-that you were and are absolutely right in the impression you give of South American conditions. My brother-in-law has also been a dweller in the Philippines and has just gotten back from South Africa-a physical wreck and unable to go about-if he were in better condition I would bring him down to the city to see you but he is not fit for the journey. His name is Dr. P. H. Lyon and ^{altho} whereas neither of us agree with him in his conviction that the Episcopal Church is the real and only thing he has a lot of information and a great regard for you personally and will give you all the information he has.

If you can possibly come up over the week end and be with us for the celebration next Sunday I will be delighted-but if you can not do this come at any time and if you can not come at all I will try to get him on his feet and make a trip to New York to see you.

I can not tell you how deeply this whole matter interests me and I hope that your Princeton man is giving you a useful translation

"That they may all be one.....
that the world may know that
Thou dost send Me."
—Prayer of Christ: John 17; 21.

The Cragmoor Federated Church

Henry Monfort Cary, Pastor

"Its purpose is to unite in one
body all believers in Christ."
— Constitution.

3:-

Cragmoor, Ulster Co., N. Y., 191
of the Decrees. I will be in a position to pass a comment from the ecclesiastical point of view on the accuracy of the terms he uses to convey the sense of the decrees as I am brushing up my Latin this summer—and there are a great many words used in Catholic decrees that a classical acquaintance with Latin will not help a man to translate accurately.

The wording of this hasty epistle is terrible I know but I am in the midst of a big preparation for next Sunday and hardly know whether I am standing on my head or my heels.

Pardon inaccuracies of which there are many and believe me,

Very Sincerely Yours,

H. M. Cary

P.S.

Trains leave New York-O and W/

Desbrosses St.

3.30 A.M. Daily

7.35 A.M. Sunday only.

8.05 A.M. Exc. Sunday.

12.25 P.M. "

3.00 P.M. "

H.M.C.

I would not ask you to make the trip here if I were not convinced that in an interview with Dr. Ryan you would get some helpful information. He is sick & nervous but not ill and able to talk. - The trip for all trains is about 4 hours - ticket for Ellenville Station - 4 1/2 mile drive up mountain.

July 13th, 1910.

The Rev. Henry Monfort Cary,
Cragmoor, Ulster Co.,
New York.

Dear Mr. Cary:

Your letter of July 11th, to Mr. Speer, has been received in his absence in Scotland. He is not expecting to return until the latter part of August, so that it will be impossible for him to come to Cragmoor on July 17th, as you suggest. I know he would have been glad to do so if it had been practicable.

We shall hold your letter here and bring it to Mr. Speer's attention immediately upon his return.

Very cordially yours,

Acting Secretary.

Union Church

SANTIAGO

ORGANIZED 1885—INCORPORATED 1906

Rev. W. B. Lester, D. D., Pastor

P. O. ADDRESS: CASILLA 1778

No Reply

Santiago.

July 25th 1910

My dear Mr. Speer:

On receipt of your letter I went to the Public Library and found in the files of "la dei" the supposed letter of the pope. I took a copy of it in Spanish and intended sending it with a translation to you. I find Browning had already done this work and ^{as} you will need ^{not} two translations and the letter is long I have not made the translation I had intended. Browning read me his reply to you and it expresses my judgment in regard to the authenticity of the letter.

The Lei was the organ
of the radical party. For
many years it was a
reliable paper, though never
the principal paper in
Chile. Then it degenerated
and, at the date in question
was by no means reliable.
About a year ago the
paper was discontinued,
and the man who was ^{at} that
^{i.e. in 1897} time, Editor died. This
was some years ago. I
do not know where to look
for a copy of the date of
October 24th '97. There is a
copy on file in the Public
Library, but, of course, that
copy cannot be procured for
love or money.

En regresa de la letra trib

I am more convinced,
after reading it in the Spanish,
that it is apocryphal. To be
more certain I showed it
to three friends, all radicals
~~and~~, two of them lawyers
and one a professor in the
University. Two agreed with
me and the third, that the
form & wording were very
suspicious, but he thought
that behind the Lei's version
was, possibly, an original
Latin Mss. But of this there
is no proof. As far as I
can see we are in a cul de
sac. The Lei & its editor ~~is~~ ^{are}
dead and I do not know
what more can be done.

I might say I looked thro'
the files of the principales

papers for a month after
October 24th, & found no
reference to the letter.

Machan is up today looking
for a house. He showed
me your letter about the
Kenndy Fund. I'm glad
Class IV is stands first.
The strictly evangelical
work is very clear & over
honest.

We are all well.

Yours ever

M. Heston

Don't take the trouble to
answer my note on
San Pedro. From time to time
I'll send you items that may
come in handy, even tho'
they may not be shot for
fact.

no reply . Translation Coined by Halsey

Union Church

SANTIAGO

ORGANIZED 1885—INCORPORATED 1908

Rev. W. B. Lester, D. D., Pastor

P. O. ADDRESS: CASILLA 1778

RECEIVED

1890.
June 19/10. 1910.

Dear Mr. Spear.

Your letter of April 9th reached me nearly a month ago. I intended to answer it before, but the Sciatica, Mission meeting and other things prevented. I wish to acknowledge it now, and at the same time to write you how delighted I am with your Record of Missions in S. A. It seems to me a clear, fair, dispassionate & true statement. I do not see how it can prejudice, in the least the work of on the field. It would, doubtless, give rise to such articles as recently appeared in El Mercurio—articles which are

forgot the Day after. Certainly
the Church at home needs to
be informed as to the spiritual
condition of these countries.
I wish a good man as Dr
Hamlin, in his invitation to
me to speak in his Church,
suggested I say nothing
against the Catholic Church.
Again & again this suggestion
was made to me, not always
in the kind & courteous manner
of Mr. Hamlin. The Missionary
feels his position keenly. He
represents a work which is
not backed up by the sympathy
and prayers of the Church
at large which supports
him financially. It seems to
me that as far as the Church
is concerned, we stand at
the parting of the ways. —
The old policy of ignoring the
Catholic Church and the great

need of the countries so long
under her tutelage or else of
speaking out manfully &
telling the truth though the
heavens fall. — I favor
with all my heart the latter.

As regard to the quotation
from the popes letter, I am
inclined to believe it to be
apocryphal, I have no other
data for judging except the
internal evidence, the
style, language & structure
of the document seem to
me to be unvaticanal —
if such a word is permissible.
I have some friends, educated
Chilians, who, I know,
will help me to run the
quotation to earth. As soon
as I find out anything,

I will let you know.
In yesterday's papers there
appeared the Arch Bishop's
decretal in regard to rain.
I translate and send it.
It may come in use some
time. I also enclose the
original in case it is
needed. I might add, that
the rain has come, thus
anticipating by 24 hours
the intercession of the Saint.
We are suffering from cold
and from the cold which
is intense. Had your visit
been made this year you
would have perished almost.
May you be guided, dear
friend, and in His wisdom
be made wise in these questions
so difficult.
Yours ever,
W. H. H.

Praying for Rain.

Loaned
from the Spec.
Department

Prayers ordered by The Archbishop.

A number of prominent farmers have sent to the Venerable Cabildo the following petition;

"The want of rain has brought about a distressing condition of affairs in the City & especially in the Country. The losses to the crops are considerable.

The time has come to plead for the divine mercy thro' a solemn act of public worship.

Those of us who believe have faith and believe the words of the Gospel "that not even a leaf of a tree moves without the will of God," expect to obtain the desired rain through the intercession of the Holy Protector of Agriculture, Saint Isidro, & we therefore petition The Venerable Cabildo that prayers be made as in former years.

Respectfully
Ricardo Ricardo Matte Remy etc

The Venerable Cabildo sent the above petition to the Archbishop with the following note:

Santiago July 12th, 1910.

We have the honor to send to you, Most illustrious and Respected Sir, the inclosed petition from prominent farmers near Santiago, uniting our desires with those of the Riguers, and at the same time offering to cooperate in any measures you may choose to take.

May God Preserve you, Most Illustrious & Rev. Sir.
Respectfully
Ricardo Ricardo Matte Remy etc

2

The Archbishop in view of this petition to which
we have referred has decreed as follows:

Decree of the Most Illustrious & Reverend Archbishop:
— Santiago, July 12th 1910.

The prolonged drought has become a veritable
scourge to health and the fields. In this
distressing situation it is necessary for us to
increase our prayers to the Giver of all good
who has promised in his word to bless his
faithful people with life giving rain in due
season.

For this reason and for the petition presented by
prominent farmers of this vicinity and also
because of the desires of the Venerable Metropolitan
Cabildo, we therefore decree the following:

On Wednesday, the 15th, of the present month at
4 P.M. the image of Saint Isidro, the patron
Saint of Agriculture, shall be taken from
his church to the Cathedral. There a solemn
Mass will be performed in order to obtain
the greatly desired rain thro' the powerful
intercession of this glorious saint who
has secured from heaven this blessing
so often in times past.

The arrangements for the procession, at which
we will be present, will be in charge of a
group of Prebends Chosen by the Venerable
Cabildo and also of the parish priests of

Saint Isidro & of Saint Michael the
Archangel.

We invite especially etc.

The Venerable Cabildo will make the arrangements for
the Mass etc -

11) When this boon which we implore is obtained
(i.e. the rain) the holy image will be ~~restored~~
restored to its place in the parish church of
Saint Isidro in a ~~public~~ procession of gratitude.

- The Archbishop of Santiago -

Salvo e. Lee.

11) This means, the image is furnished from its
church, its altars, candles, flowers and the
prayerfulness of its devotees until it grants the
rain.

Union Theological Seminary

Richmond, Virginia

RECEIVED May 2, 1911.

MAY 1 1911

Mr. Speer

Mr. Robert E. Speer,

New York City.

Dear Sir;

Some time ago I was in Washington and took occasion to visit the Congressional Library in the hope that I might find there the last collection of the Decrees of the Sacred Roman Congregation, wherein I feel there are some official papers which bear upon your statements denied as untrue by Catholics.

Unfortunately the collection I found did not cover the Pontificate of Leo XIII, but I found incidentally in the Appendix to the Plenarium Concilium Americanum a decree of July 21st., 1890 which really bears upon the subject since in this decree the Pope declares that he is aware of the fact that there are many priests in America who live so far from the proper life of a priest and are so lacking in integrity and purity that they are a cause of scandal to the faithful.

I send you a copy of the decree taken from the Appendix Concilium Plenarium Americanum page 484, Par. 67

I am sure that sooner or later we shall find some other statements more to the point even if we cannot discover the particular document to which you refer in your article. I am, Sir,

Most cordially,

J. M. O. Fowler

Concilium Plenarium Americanum

Appendix page 284 par. LXVII

Non sine magno animi moerore
Sanctissimus Dominus Leo Papa XIII
accepit, nonnullos sacerdotes, ex Italia
praesertim meridionali, ad America-
nas regiones emigratos eam ducere
vitam, quae a morum integritate et
sanctitate, quam ecclesiasticus ~~vir~~
praese ferre debet, prorsus abhorret.
Volens itaque Beatissimus Pater
 tanti mali ulteriori dilationi pro-
videre obsistere.

21 Julii 1890

17 Batten Place, N.Y.
June 14/11.

RECEIVED

JUN 15 1911

Dear Mr. Speer, **Mr. Speer.**

"Father" William^s did not say dates, but data - or
some equivalent word - What he said as I understood
it was - that when accusations were made they should
be correctly made - that their ^{own} denials were correct; but
~~that~~ he did not deny that there was ^{some} basis for
what you said - it was a business answer in a
sense - calling for definitely correct information.

No names were mentioned nor any one in particular
of the matters referred to by you ^{in your report} mentioned - by either
of us. His view was that every human society
has indifferent members - but that self-protection
is necessary.

He is the business man, the Secretary of the Company,
the America Co. - we have had several talks - and
he is as good and as fair as the machine will allow.

- I expect to call at their new office on E
83rd St. before long, as I have not been there yet,
I will try whether I can get anything from you
from these then - He ~~did~~ ^{does} not write their

their articles - but is, I understand present at

the weekly meetings of the editors when the "Copy"
for the next issue is discussed and passed because
they have a dozen there at times a good way to
get ~~the~~ efficient work done.

With thanks for your letter contents of which
are noted.

Yours very truly,

Fred^d M. Billings

RECEIVED

DEC 24 1910

Mr. Speer.

The Reply.

"Made by the most illustrious and right reverend Archbishop of Santiago, Don Mariano Casanova, in reply to the Encyclical sent out by his Eminence, Cardinal Rampolla, in the name of the Holy See, to the ~~priests~~^{prelates} of Chile"

I

The amazement and astonishment, which took ~~took~~ possession of ~~our~~ us when we read the Encyclical directed, in the month of Sept. of the present year, by ~~this~~ your Eminence the Cardinal Secretary, in the name of the Holy Father, to the ~~priests~~^{prelates} of Chile, having cleared away a little, we judge that it is incumbent upon us to assume the office of representing the clergy of this archdiocese and to humbly yet energetically direct to Your Holiness a reply to the most grave charges which were made in this Encyclical against the clergy of Chile and especially against the prelates.

^{official} Honestly, the leader, or head, of the church in Chile never could imagine that such dark ideas, about the conduct of the ministers of the altar in Chile, could be conceived in the mind of the Vicar of Jesus Christ.

The Archbishop who writes this has a tranquil conscience and believes he has served his high office as becomes an honest, upright and scrupulous functionary.

Without any doubt, the eminent tribunal named by the Holy Father to make inquiry into the life and customs of the Chilean priests, has been led into error (an error which explains itself if there is taken into consideration; the distance from this country to Rome; the facility with which false information may be received when this is sought for in the bosom of secrecy and mystery; the ~~ignorance~~^{ungratefulness} of ~~strangers~~^{foreigners} concerning ~~the~~ fundamentals and ~~the~~ persons where it is possible to ascertain the exact truth as to the relative merit or demerit of persons and offices; the fact of knowing, or at least inferring with strong presumptions, that in the Vatican there is an effort ~~being~~ made to honor with the purple Cardinal's Robe a South American ecclesiastic; the greedy ambition which is

seems to be active among those who think themselves called to so great an honor; and lastly, the combinations or machinations in the heart of the Sacred College are believed to be ~~the~~ ^{reasonable} protection ^{for} of the diverse currents of opinion which exist in it and of the different candidacies which are drawn, since the advanced aged and failing health ^{of the Holy Father} make it evident that the day is not far off when there will be necessary the assembly of the conclave from whose bosom must come that elevated personality which ought to occupy the Pontifical throne and direct therefrom the spiritual progress of the civilized world.

The Chilean Archbishop holds the firm persuasion that, if a new tribunal were constituted to conduct another investigation into the public and private conduct of himself, its verdict would be opposed to the one of that other tribunal, and this is said in all humility and with all respect and without doubting for a moment the trustworthiness of the exalted commission which the Holy See invested with power to inform him about the merit of South American Ecclesiastics that they might make them meritorious of being elected members of the Holy College.

We have, then, suffered a wound so deep, by the fulminations against us of an ^{accusing} ~~expiatory~~ encyclical, that the injury which it has caused to our souls cannot be mitigated in the few brief days of life which remain for us.

II

We shall allow ourselves to present to your Highness, with all the profound respect which is due your exalted office, certain considerations concerning the charges formulated in your Encyclical.

In the first accusation it is affirmed "that he (the Archbishop) is not on good terms with any of the other prelates of the archdiocese", and the second charge establishes "that as a consequence they do not have the respect and perform the obedience which is due to his hierarchy".

These two accusations, by their own nature, ought to be of weight, alone, to those in lower offices who are under obligation to be humble and obedient

to their chief. How can he compel them to venerate and honor him and respect him if they have no prompting will to do so?

The Archbishop has no other power at present for making his orders respected than the moral force which is furnished by his position as representative of the Spiritual Monarch of the Catholic world. This being so, it is plainly evident that he can not be held responsible for acts which being outside of his power he can neither instigate nor impede.

The Vicar of Tarapacá does not consider himself a Chilean even in regard to his office, as such, and listens to and respects only the decrees of the Apostolic Nuncio, resident in the city of Lima; the bishop in Perena, an aristocratic youth, full of pretensions and defects, but exalted to his high position over the heads of a hundred more worthy priests, by ~~the~~ wrong and clandestine influences, (and he knows it), never takes cognizance of our good will. He professedly holds toward the Archbishop a feeling of hatred and rancor, very little evangelical, and never visits us nor listens to us. Neither does he respect us when our backs are turned and takes pleasure in abusing us when ~~we~~ he meets us; the bishop of Concepcion, also having risen to his high office through the favoritism and caprice of an irresponsible mandatory, who has paid with his own life for his follies and his painful lack of knowledge of men; naturally looks with an evil eye upon all those ^{who} did congratulate him on his elevation to the bishopric and because we did not burn to him the incense which ~~they burn~~ to Caesar and his courtesans burn; the bishop of Ancud, an old decrepit, whose mind is lamentably weak, suffers from the effects of old age and so neither is nor can be responsible for ~~this~~ actions and cannot discharge his duties properly.

In view of these circumstances, permit us to ask you, or, the most august of judges, his Holiness himself, how can the chief be responsible for the conduct of his subalterns if there exists no actual means which are effective to compel obedience?

We ^{have} preferred to pass by the whole thing without giving it notice, to sacrifice our own personal dignity to a superior, ~~rather than make one sound~~ before making any complaint and causing the ^{diabolical} echo of these domestic troubles to come to Vatican's ears; and above all, before allowing this ecclesiastical anarchy to appear to the enemy of Catholicism who is always lying in ambush and is ready to take advantage of our demoralization, and who would tare us down more than has the ^{state of} disorganization in which we now live and than have the mournful mistakes which we have incurred.

Each Chilean bishop thinks himself greater ~~than the~~ and more independent than the same bishop of Rome, and those "in partibus" ^{above all} ~~whose~~ ^{titles} who interpret and receive their titles as a patent right to believe themselves superior to all their brethren and the Lord.

We have adopted this rule of conduct, that we shall try not to let it once enter our mind that there exists another diocese, in this country, than the one we have charge of, as long as things do not change nor the personal and above all the incomprehensible attitude of the prelates.

God grant that in a more or less remote date these circumstances may change and that there may come in, the union of all the pastors for their own and their flock's good.

III

The third charge stated that " (the Archbishop) is found in open conflict with the ecclesiastical Chapter of the archdiocese through old complaints which have their origin in worldly considerations".

As the two first charges; this, ought to have been passed upon the diocese chapter and not on the Archbishop.

The Chapter concurred in despoiling, of everything, ^{a portion} ~~one side~~ of the Archbishopal palace by the ^{consent} ~~authority~~ of the supreme ecclesiastical authority, alleging that the archbishop possessed a large fortune with which to buy another palace, that he should not live in or occupy that ^{portion} ~~side~~, and finally that the Chapter had urgent need of that section of the palace to establish their dependencies and give greater commodities to the prebendaries.

The pretension of the Chapter, which was not supported by any plausible principal ~~unless it was~~ but by an unheard of and capricious act of arbitrariness, necessarily had to be opposed on our parts, so that all the scandal ~~which was caused~~ and all the bitterness and all the ruin which was caused in sustaining that position, ought to gravitate upon ~~the~~ as a bloody anathema upon the majority of the Chapter which trampled us down in a form and manner which possibly those wicked persons themselves would not have done who profess a religious libertinism.

Holding our conduct uniform and being inspired by the "pax multa" of the Chilean ecclesiastical family we had to throw a dense veil over this reproachful dispute and commit ourselves to the Almighty that he might enlighten the souls of the guilty and that thus they might be punished by the remorse which devours the conscience of the evil doer.

H

The ^{gist of the} fourth charge is that the prelate of the Chilean Church "leads an ostentatious and worldly life."

The charge is not at all definite but is a very serious one. In the ~~phrase~~ ^{phrase} "worldly life" much or little may be meant. It was cruel on the part of Your Highness not to be more specific in this charge, and may the exalted secretary pardon us if we seem insolent in speaking thus.

The life we live is the same as ^{leaders of the church} they live in Europe and in America; almost all of the Cardinals make more show and display of pomp and ostentation than we do; the archbishops of Paris, Madrid, Berlin and Ireland live in sumptuous palaces whose luxurious compartments are maintained with all the comfort that modern art can supply and their carriages are pulled by the finest of steeds.

Now the magnificence of the Vatican is far above that of any European court: when some years ago I had the ^{high} honor to be admitted into the royal palace of the successors of St Peter, I was utterly astonished at the indescribable ~~to~~ oriental luxuriance.

That was in evidence there. The Cardinal treasurer, who urged us to be very generous in our gifts to the Pontifical throne, made this confidential remark to us, that all the gold which we could send to him would be a small help comparatively, for, the upkeep of the Roman Court cost the papacy the enormous sum of 800 000 000 "Liras" each year.

Now in this country alone only those ~~wealthy people are respected and honored who live honorable and upright lives;~~ people, who are wealthy and live lives of luxury and ease, are respected and looked up to. No matter who he be, whether high ecclesiastical functionary or a man high in civil or military office, the poor man is looked down upon. The man who has a fortune and spends it as is fitting, although he may be poorly born, respect and all imaginable attention marks his every act and he is considered worthy of being the first among the first and to occupy the most exalted position.

It is on this account that, for the purpose of clothing with all respectability the person of the chief of the church in Chile, we sacrifice annually to this imperative necessity a large portion of our ~~rent~~ ^{salary}, holding always in view the gaining for religion the greater sum of wealth from ~~respect~~ consideration and respect.

And in spite of all this, the spirit of evil goes forward in its evil work and ~~switched to~~ ^{despicable} of destroying our prestige, to limit our influence and humiliate us.

This century, Most Eminent Sir, ought not to be ~~numbered~~ or called by the number which corresponds to it ~~by~~ but in short it should be the nickname, "the century of devils"!

We do not attempt to interpret faithfully the sense of the word "mundana" (worldly) which was in your encyclical referring to the lives ~~of~~ we live.

If worldly is to live well, in the midst of comforts, maintaining amicable relations with the upper class of society and to return the attentions which are received from its members; we confess we are living a "worldly" life, but no more worldly than that which the high ~~Holiness~~ ecclesiastical dignitaries live in all countries and in all the important centers for the sake of the greater brilliance and splendor of the

Church and religion and "ad maiorem Dei gloriam".
K.

The charges five, six and nine of the encyclical are responsible for the writing down of the following acts: Number five "that he maintains in complete abandon the clergy and religion of his jurisdiction"; Number six "that he (the Archbishop) from all indications had no desire to offer his offices of mediation in the scandalous dispute between the bishops of La Serena and Antidone"; and charge number nine, "that he has a cordial hatred for those ecclesiastics who are able to surpass him in talent, virtues or social position".

The Apostolic Chair ~~has~~ ^{was} not been informed with the veracity, spirit of justice, and seriousness which ought to have been shown when ~~the~~ from the information which ~~it~~ was received came the charges so void of foundation as the ones which we are considering.

We deny emphatically the reasonableness of these charges and absolve ourselves with an honest conscience from them all.

We are constantly very zealously preoccupied with the clergy, their conduct, their works and in the archives of our secretary are copies of hundreds of letters and pastoral notes in which we have advised and admonished, about many many things, the parsons, prebendaries, heads of institutions, chaplains of monks and simple priests.

Not many years have passed since it was our practice to make ^{pains-taking} tedious visits throughout the territory of our jurisdiction, as the sacred canons command, with the exception of the convents which, by express statement of the Holy Father, depend upon and are subject to the leaders of the various religious orders.

In regard to those polemics which arose, and with publicity, between the bishops of La Serena and Antidone, which we have already presented to Your Eminence; these, so exalted, funcionarios neither give ear to nor respect our exhortations but on the contrary they seem to ~~boast~~ of giving our opinion the most profound disdain. They only are the ones who should be

admonished and punished fittingly and very severely, because, ~~of~~ the evil which their scandalous altercation has worked to ~~the~~ religion is irremediable and of a most disastrous effect.

In regard to the ninth charge, we know very well that it refers to two very well known ecclesiastics and we feel necessitated to bring again to memory one illustrious man, now passed away, and to affirm that we ~~have~~ never held toward him any feeling of envy or strife and that constantly, as occasion offered, we showed to him our profound respect and attachment, which attitude, we are sorry to say, Archbishop Anazarbo never held.

He never pardoned us while his great but not generous heart beat, that we should have been called to occupy the throne which he thought he alone was called to occupy. More than once he expressed himself in terms, bitter against the Archbishop, before persons ^{going so far as to} who would carry to us his words; On one solemn occasion ~~he declared before~~ with his own views before a gathering that a proud, false person, of obscure birth as the one who writes this, was not worthy of fulfilling any higher position than that of janitor of the Cathedral in Santiago.

It is evident to us, because it has come to our attention in a certain manner, that it is believed or at least said (a thing which wounds our love) that there lives in Chile a Christom or Cicero of profound eloquence whose style eclipses that of ^{the} other sages sacred orators. This statement in itself is malicious and infamous and the only seeming justification which it ~~has~~ is that we forbade him to use the sacred word in the Church of the Virgin of Lujon, in the Republic of Argentina, a prohibition which he scoffed at, taking advantage of a nervous attack under which I was then suffering, and my being in Valparaiso conducting a funeral service in the honor of the memory of a general who had died in the splendor of great glory.

In dictating these prohibitions we had no other object, and heaven is our witness, than to remove further occasions of giving place to certain pretentious innovations which, poorly disguised, came to

light in the manner of living and attitude of that priest. It was an improper attitude for a clergyman whom we, to say the least, thought to be placed in as good a position as we occupied before passing on to the Archbishopal chair.

Now Your Eminence sees what is the truth of all these iniquitous intrigues which were confabulated by pretentious and apparently saintly men of respectability for the purpose of overcoming a powerful rival and supplanting him in the bosom of the august Cardinals College.

VI

The last charge brings forward the affirmation that the Archbishop "takes part in the struggles of the political parties, favoring by habit the one which is in power. It is necessary to know this country, its political history, its customs, the disposition of its ruling class, if you would judge clearly whether it is fitting or not for the ecclesiastical family to take part in public affairs. These factors being perfectly understood, a spirit most preindisposed is changed to the reverse and comes to see that it is not only fitting that the clergy should take part in politics but that to do so is an indispensable and imperative, sacred duty.

The day when we have no respectable parliamentary representation we shall be trampled down most inhumanely; the appropriation for religion would be radically lopped off, the good ecclesiastics would be little by little done away with and the clergy and monks would be gradually deprived of their chapels, salaries, prebends, quit-rents, peculiar character, money boxes, sustenance, their ~~rights~~ fees, and what other income they ought to be able to enjoy.

On the spirit of ^{the} Liberalism of this country, which counts on its side more than three fourths of the electoral forces there predominates an anarchy more Byzantine, more uncontrollable, more Babelian than a statesman can imagine. Thanks to this anarchy the party supporting religion can, by enfold^{ing} itself with one or the other liberal group as may be convenient, and opportune, influence decisively the political path of the State and obtain advantages which are positive and invaluable.

May heaven grant that that continual rupture revolt and that constant estrangement in which the short-time enemies of Conservatism, or better said of Clericalism, are found may perpetuate itself indefinitely and that, thanks to this circumstance which surely we owe to Divine Providence, we may be able to live and to defend and preserve our creed and interests as we have begun.

The Liberal party is divided, here today, into nine branches; - the Nationals, Liberal Coalitionists, Liberal Alliance, Liberal Democrats, Dissident Democrats, Radical Coalitionists, Radical Democrats, Liberal Doctrinarians and Radicals. This is without counting those groups or coteries of ^{men} around individuals, called Crazurists, San Fesentists, Matteists, Vicunists, Independents, Millanists, Conchists, etc, etc, etc. All these have parliamentary representation and never, never come to a mutual understanding; ~~in~~ so that it would be easier for Catholics to unite with Mohamedans, or Christians with Jews to form a single doctrine, than for all these political groups to get together.

The Nationals are those who have looked with more love and respect upon the interests of the church, and surely if our party should have the good fortune to be in power they would unite with us in an everlasting and indestructible alliance. But at least if this party is not definitely pledged to us yet it favors perfectly our attempts to foment discord in the camp of the enemy, which accords with an old and profound maxim of successful government: "Divide to rule."

The Nationals are also called by the bad name Monttvarists because the Varists withdrew from ^{them} some time since, whose chief is the most clever, skillful politician that has been known. They are our deep sympathizers and never are lacking in ardor toward us and they never parry in the means which they use to remove us from the hurricane of the tremendous political storms and troubles which come. As this communication is naturally reserved and we wish to advise your Eminence, of all, there is no unfitness in what we say; this aggregation has solemnly offered to defend the interests of the church no matter what

the cost or in what political combinations it may figure. That is, if we lend them our ~~liberal~~ patronage ~~or~~ openly or secretly to support all their candidates that run for the different public offices.

The Liberal Coalitionists, whose chief, a man well born and cultured, directs the destinies of the land from the highest public post, ^{have been} ~~are~~ our ~~enemies~~ ^{friends} decidedly since the last presidential campaign. They united with the Liberal Democrats and the Radical Dissenters and the Democrats and, until recently, formed a neutral governing party from which we have received guarantees that our program would be respected. This party finding itself so weak in parliamentary representation is today endeavoring to join to itself a group of liberals who are very eager to get some power and especially who desire to place in positions the great number of those who have been hungering for office since 1891 when they were so ruthlessly pushed out.

We admit that the company of such poverty stricken, irresponsible and daring gentlemen is not good; but far worse would it be for them to join themselves with other Liberals, and thus all the rogues being united, that they should constitute a large majority whose actions would be very gloomy for our cause.

The day that we agree to step out of all political fights will be the day ~~inimical to us~~ of the beginning for us of great calamity; our adversaries would gain the ascendancy over us and would treat us as they do their adversaries in religious struggles and would enter our temples with blood and fire.

One must, Your Honor, take things as they are and not as they ought to be. It would be a good thing if the church could withdraw from all political struggles but it is much better for her to fight for her existence when that is threatened so seriously.

This Country is apparently going to become ~~great~~ ^{irreligious}. Religious indifference is growing steadily and rapidly. The lower class people, united into Labor Unions, are advancing ferociously to encounter us. Radicalism, this element so mournful and repulsive, grows apace. The ~~country~~ field is prepared for its rapid development and Radicalism meets ^{with} the hearty approbation of the lower class folk

who are corrupted and freed from conscience, and of a class of youths who are made vicious and perverted by what is taught in the schools which are supported by the State.

The Jacobins and anarchists are here called Radicals; they had the intrepidity to start a news paper in the capital city. It is ironically called "The Law" and has for its avowed purpose the attacking of religion and its ministers.

To defend ourselves ~~for~~ against this artful and unconscionable enemy we ~~issued~~ ^{thundered} the anathema of excommunication, "*ipso facto incurrenda*", against all the sustainers, readers, editors, advertisers, distributors and vendors of this paper. But what does your Eminence think was the effect of this measure which in time past would have humiliated and caused to tremble even the most powerful monarchs on earth? The effect was altogether unfavorable and instead of the thunderbolt crushing and stamping out this filthy paper it served only to add fuel to the fire, increased the circulation of the paper and increased the size of its issue. It is horrible to acknowledge this. But it increased from the day of its birth and after the excommunication bolt it increased two or three thousands in number of prints.

If this was the immediate effect of the anathema of excommunication, you can now judge of the increase and social power which this paper goes on gaining, shame to the press which calls itself enlightened and civilized.

The very serious dilemma in which the church in Chile finds itself engaged is this: either for it to cease and its ministers, temples and riches to disappear from the face of the earth, or, else to fight heroically, in and for all the fields where it is working, to preserve its existence and social influence.

Your Holiness, must give credit, as we hope, for what we have said in this memorial. Your manifest good judgement will analyze the truth and you will send your verdict to your most faithful servant

Your Excellency must surely see that, under such circumstances, the head of the church in Chile not only can but ought to mingle in the political struggles of the parties and should ally himself with that party which is in power; and that the charge which is made about this action, in the Encyclical is not well founded.

The eighth and, the last charge which you have made against us is "that being very rich, thanks to the high office which we hold, we, yet, never use ~~the~~ our wealth to alleviate the suffering of our fellow men".

You cannot call him a rich Archbishop who has a fortune of no more than ten or twelve million pesos worth eighteen pence each. It is the church in this country that is rich. Its total wealth is estimated at three hundred million pesos. This is the inventory which is the basis of the 1% taxation for the support of the Pontifical throne "ad maiorem ~~et~~ Dei Gloriam".

The secular friends who lend us efficacious and decided aid in the political struggles, are ~~as great exactors as we~~ and a little exacting on us and whether it be in the nature of renting lands at low rates, or our lending them money without interest, or the uncommon price of lands sold to them, donations, fees, and monthly payments etc, etc; they cause us an enormous loss in income without our being able to do anything against them to whom we owe the existence and preservation of our fortunes. All the money we possess is made a small pile when the time of reelection for Parliament or the Presidency comes round. And finally, as Your Eminence stated in the encyclical, our friends had to use bank funds much as it grieved them to do so. But it was with the obligation of paying back again to those families which will suffer the resulting privations for a time, as the forced offering upon the altar of their spotless religious zeal.

As you see, there is nothing left us with which to alleviate the misery of our neighbors which if it were possible we would do as an imperative necessity prompted by the soul of our conscience.

However, we have given the necessary instructions to the parochial priests and preachers as to the purpose of the existence of those charitable offices of the society which, it is right to say, is not slow to extend the ^{hand} of help to the needy and, here, it is a comfort to say it, ~~it~~ which is constantly doing acts of philanthropy toward the most radical free thinkers.

Before closing this representation, which we have the audacity to direct to the Holy Father, through his most worthy secretary, we should say that we have the ~~most~~ profound hope that the Holy See will find it necessary to change his opinion in regard to our official conduct, as well as private, and that he will in the spirit of justice rescind those mortifying charges made against us in his encyclical.

~~So we hope for the highest~~

We await the justification, benevolence, goodwill ~~and~~ of Your Holiness and the spirit of concord from your noble Secretary and the divine blessing which is not want to reward the just as sinners.

Mariano
Archbishop of Santiago

(Done under the hand and seal)
of the Archbishop

May 5th, 1910.

Mr. Robert Biggs,
322 Law Building, Courtland Street,
Baltimore, MD.

Dear Sir:

Mr. Woods, the Editor of the Literary Digest has sent me your letter of April 18th, with the request that I answer your enquiry. I enclose, herewith, a copy of a letter to the Cincinnati Correspondent of the Catholic Universe of Cleveland, answering an enquiry from him with regard to this alleged encyclical, and also the pastoral letter of the Archbishop of Venezuela, which I had quoted, and which the Roman Catholic papers had called in question, together with the encyclical. I quite agree with you that if the letter which has been attributed to the Pope or Cardinal Rampolla is spurious, those who have made use of it should not only discontinue any further use, but admit their error and do whatever they can to recall it. As far as I am concerned, I shall be happy to do this as soon as I am convinced that the letter is not genuine. Mr. Beach, however, is a most careful man, and believes that he had adequate authority for his quotation of the letter. His original notes of the book in which he made use of it, however, have been destroyed, and he is still searching for the authority which he relied upon. Young's book is published by the South American Missionary Society in London, - an Anglican organization which is very careful in all such matters. I am writing to it, asking for its authority. Dr. Ward, the Editor of the "Independent," who has been for years a special student of the affairs of the Roman Catholic Church, tells me that he had ample authority for the editorial referred to in my letter to Mr. Martin. As you may not have access to the "Independent," I enclose a copy of this editorial.

W. Biggs - 2.

I could add other books than those mentioned in which quotations from the encyclical have appeared, but I expect that they must have quoted them from the books which I have named.

I shall be grateful for any help that you can give for determining the truth in this matter.

Apart altogether from the question as to the authenticity of this letter, the general question would remain as to the truthfulness of the representations made as to the moral needs of the South American peoples, where, according to the last official Government census, in Brazil 99% of the people were Roman Catholics, 85% illiterate, and 15% of illegitimate birth; and here, according to the Government census in Chile, 98% of the people were Roman Catholics, 60% illiterate, and 33% of illegitimate birth. The sad conditions are recognized and described in the Acts and Decrees of the Plenary Council of Latin American Bishops in Rome in 1899. My point in presenting these facts and quoting Roman Catholic authorities in recognition of them, was to make plain the duty not only of Protestants, but also of good Roman Catholics in the United States, and I regretted to see that the Roman Catholic papers were not content with determining the accuracy of my quotation of Roman Catholic authorities, but went so far as to cover over these dreadful conditions in South America with the shield of the good name of the Roman Catholic Church in the United States.

If you can help me further in the matter of the encyclical I shall be grateful, and if I can be of any further service to you, I shall be glad. Where men are seeking only the truth, they ought to be able to work together.

Very truly yours,

Dictated May 3rd.

Enclosure.

Wm

Wm

ROBERT BIGGS
ATTORNEY AT LAW
828-832 LAW BUILDING
COURTLAND ST. NEAR LEXINGTON ST.
BALTIMORE, MD.

May 7, 1910.

Mr. Robert E. Speer,
156 5th Av., New York.

My dear Sir:

Your favor of the 5th inst., with reference to my communication sent to Mr. Woods, the Editor of "Literary Digest," received.

I have read very carefully the copy which you sent to me, and have also given careful consideration to what you say with reference to the facts as you stated them to be among the people of South America. You frankly admit, on the first page of your letter, that the burden of establishing authenticity of a quotation is upon you. This seems to me to be one issue. Actual conditions existing in South America seems to me to be quite another question, and the two should not be confounded in any way. I shall do all that I can to continue my investigations for the purpose of establishing the authenticity of the paper and shall frankly advise you if I should be able to locate it. I trust that you will, in turn, be equally frank after you have made your investigations, in advising me of either your success or your failure.

Now, as to the conditions which you allege actually exist among the South American people, I can only say that if conditions are as you represent them to be, that it is all-important that every effort should be made to better those conditions; but I am sure that you will agree with me that it will be impossible to better conditions by making false starts founded

ROBERT BIGGS
ATTORNEY AT LAW
828-832 LAW BUILDING
COURTLAND ST. NEAR LEXINGTON ST.
BALTIMORE, MD.

May 7, 1910.

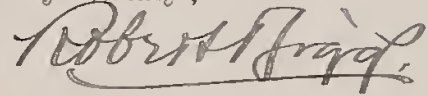
-2-

Mr. Robert E. Speer.

upon misstatements and misquotations.

Awaiting your further valued communications on
the subject, I beg to remain

Yours very truly,

A handwritten signature in cursive script, appearing to read "Robert Biggs".

RB/G

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HEAD OFFICE:

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FIRE AND LIVE STOCK INSURANCE.

MONTREAL, 13th May

19 10.

Robert E. Speer, Esq.
Presbyterian Office,
156 Fifth Avenue,
New York, N. Y.
U.S.A.

Dear Sir,

At the suggestion of my friend, Mr. D. A. Budge,
Secretary of the Y. M. C. A., Montreal, I am sending you a copy
of "America" of the 5th March last.

Mr. Budge informs me that he is going to Edinburgh
shortly and will meet you there. He has several other copies
of "America" and of the "McGill Martlett" with him.

He was good enough to say that he would speak to you
regarding a conversation I have had with him with respect to your
remarks before the Convention at Rochester. I would like to see
some reply from you to the articles of "America."

Yours truly,

P. M. Wickham

etc.

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HEAD OFFICE:
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MONTREAL 31st May

19 10.

Robert E. Speer, Esq.
The Board of Foreign Missions.
of The Presbyterian Church,
156 Fifth Avenue,
New York, N. Y.

RESERVED
JUL 12 1910
Mr. Speer

Dear Sir,

Your favour of the 23rd instant was duly received, and would have been acknowledged immediately were it not that I was unable to lay my hands on the copy of "America" of the 14th instant, as it seemed to me that the substance of the copies of the two letters you were good enough to send me had appeared therein. I find that this is the case.

Mr. Budge informed me that he expected to meet you in Edinburgh. I therefore sent him a letter, dated the 10th instant, with copies of the several issues of "America" and the "McGill Martlett." All of the former no doubt you have seen, and I cannot just now obtain another copy of the "Martlett."

Enclosed please find a copy of a letter I addressed to Mr. Budge, which will inform you of the reason why I desired to see some proof coming from you of the statements which you made at the Convention. I have a son studying medicine at "McGill," and I

31st May 1910

PAGE. 2

TO Robert E. Speer, Esq.

assure you that to have the reflexions which were cast upon the priesthood by you at the Convention at Rochester appear in the "McGill Martlett," and put under the eyes of Catholic students - my son amongst them - was an outrage to our feelings, and one which could not be allowed to go by without some demand being made upon the author for his proofs.

I was pleased to note that others felt as we did here, and have taken up the issue with you through the columns of "America." Even if your allegations were true, I fail to see the good that can accrue by having such reflexions put before the minds of young students. In this Mr. Budge agreed with me, and, as I mentioned in my letter to him, from the very high character he gave of you I would expect you to at once give a proof of your manliness by publishing the documents that you quoted or publicly retract the assertions made over your own signature and not through editorials or over the signature of publishers.

Yours very truly,

P. M. Wickham

enc-s.

W.

Copy.

Montreal, May 10th 1910.

D.A.Budge, Esq.
Secretary, The Young Men's Christian Association,
Montreal.

Dear Mr. Budge,

Referring to our recent conversation. I am sending you herewith four issues of "America," with the articles, etc., marked (one of the subjects treated, however, has no connection with Mr. Speer) and also a copy of the McGill "Martlett," in which reference is made to the Rochester Convention.

It is not my intention to take up any issue with Mr. Speer as to the truthfulness of his expressions respecting student life in South America, nor of his reflections upon the Catholic priests there, as he may safely be left to be dealt with (as he will be) by abler persons. I, however, contend that such expressions sent broadcast into student life are calculated to do more harm than good, and are gratuitously insulting to Catholic students. Even were they true, reference to them in newspapers and college journals is likely to do more harm than good.

From what you mention of Mr. Speer's personality, I would look to him to take up the matter with "America," and if he finds he was in error that he will feel himself obliged in honour to publicly admit it, and take the necessary steps to remedy the injury done. When the proper time arrives he should see that his retraction find space in the McGill "Martlett."

enc.

Yours sincerely,

P.S. As soon as I can secure another sett of "America" and the "Martlett" I will send them on to Mr. Speer.

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RECEIVED

JUN 14 1910

Mr. Speer.

MONTREAL June 14th

1910.

Robert E. Speer, Esq.,

Board of Foreign Missions,

Presbyterian Church,

156 Fifth Avenue,

New York, N. Y.

U. S. A.

Dear Mr. Speer,—

I have to thank you for your letter of the 3rd instant (which I should have acknowledged earlier) by which you were good enough to inform me that you have received copies of the Encyclical and of the reply of the Archbishop of Santiago.

I have no doubt you will take the proper steps to verify the trustworthiness of the documents that you have received and that before long you will be in a position personally either to substantiate your statements or ^{fully} ~~manly~~ retract them in the public press and at the various points where you have made reference to them. This to my mind is absolutely necessary in

June 14th 1910.

PAGE 2

To Robert E. Speer, Esq. New York, N.Y.

vindication of the use that you have made of what to me appears were spurious documents.

I quite agree with you that all well meaning people no matter what their denomination should ^{help} ~~assist~~ in removing the reproach which the existing conditions in South America casts upon civilization and no body is more zealous or anxious to assist in that good work than the Roman Catholic Clergy and laity.

In carrying out this work, however, it is gratuitous to calumniate the good priests who have been so zealous in their labours. The improving ^{of} existing conditions is no more incumbent upon them than it is upon missionary bodies of other faiths. They have occupied the ground long before you or your present assistants were born and have left a heritage to those succeeding them which is most enviable, but in no instance can it be found that they thought it necessary to cast hurtful reflections upon their fellow workers of other denominations.

The issue between you and I, however, refers more to the pollution caused by your reflections upon the student mind and the offence your remarks have given to all sincere Catholics.

On Mr. Budge's return to Montreal it is my intention to endeavor to have him take the matter up through the various branches of the Y. M. C. A. under his control, and to see that your statements are proven or withdrawn at the several centers where you gave them utterance. I am sure he will assist in doing this in order to clear the good name of the Y. M. C. A. among whose supporters, at least in this City, are numbered Roman Catholic friends. Our Archbishop has not been niggardly in commending the good work which the Y. M. C. A. are doing under the energetic

June 14th 1910

To Robert E. Speer, Esq. New York, N.Y.

direction of Mr. Budge.

Thanking you for your kindness in replying to my letter
and with best wishes for you personally,

I am,

Sincerely yours,

F. M. McKhann

June 16th, 1910.

Mr. P. M. Wickham,

c/o Yorkshire Insurance Company, Ltd.,

Montreal, Quebec.

My dear Sir:-

This is just to acknowledge the receipt of your communication of June 14th addressed to Mr. Robert E. Speer, who at the present time is absent from the country and is not expecting to be back until the latter part of August. At that time your letter will be called to his attention.

I remain,

Very truly yours,

Acting Secretary.

Dictated June 15th.

ESTABD 1824

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P. M. WICKHAM, MANAGER.

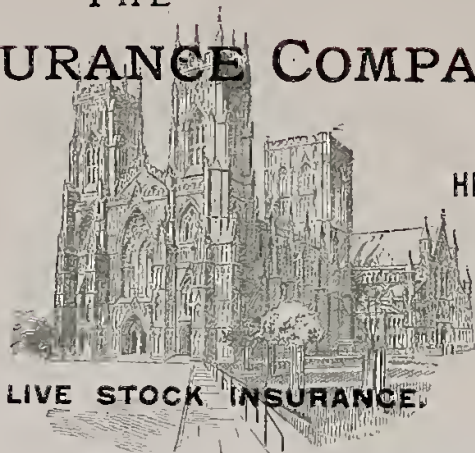
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RECEIVED

JUN 20 1910

Mr. Speer.

FIRE AND LIVE STOCK INSURANCE.

MONTREAL,

June 18th

1910.

George W. Fulton, Esq.,
Acting-Secretary of The Board of Foreign Missions,
Presbyterian Church in The U.S.A.,
156 Fifth Avenue,
New York, N.Y.

Dear Sir,—

I thank you for your letter of the 16th instant advising me that Mr. Speer is absent from the country and will not be back until the latter part of August.

It is too bad that this matter should be allowed to remain in the very unsatisfactory position it is in at present and as we hope Mr. Speer is desirous to clear the imputation under which he now rests of having intentionally made use of fabricated documents, would it not be possible for you to forward my letter to him at his present address instead of retaining it until the latter part of August.

I will be very much obliged to you if you will have this done.

Yours truly,

P. M. Wickham

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ASSETS EXCEED \$13,000,000.

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RECEIVED
AUG 6 1911
Mr. Speer.

Montreal

August 7th. 1911.

Robert E. Speer, Esq.,

The Board of Foreign Missions of the

Presbyterian Church in the U.S.A.

156 Fifth Avenue,

New York.

Dear Sir:--

I acknowledge receipt of your letter of the 2nd. inst., for which I am obliged. It now becomes apparent that you have no intention of making any effort to efface the effects of the use you made of the two spurious documents. You endeavour to throw the onus of proof of the forgeries upon others, forgetting that a sincere and conscientious person takes pains to know that his authorities are genuine before referring to them, and when thro error he does otherwise, is always willing to undo, as far as lies within his power, the evil he may have unwittingly done.

Your letter convinces me that you regret the fact that the documents you quoted are proven to be forgeries, and also that you have had ~~to~~ admit it. You seem as if you would have preferred to have found they were genuine. You have not been able to do this, and you cannot bring yourself to a manly public admission of the

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ALPH. RACINE, ESQ.



Montreal

-2-

R. E. Speer, Esq.,

serious mistake you made in using them.

Since you will not do so yourself, and you must admit, you have been given ample time, I now propose giving copies of our correspondence to America, to use them, as they think best, and must with regret decline any further communication with you.

Yours truly,

P. M. Wickham.

ESTABD 1824

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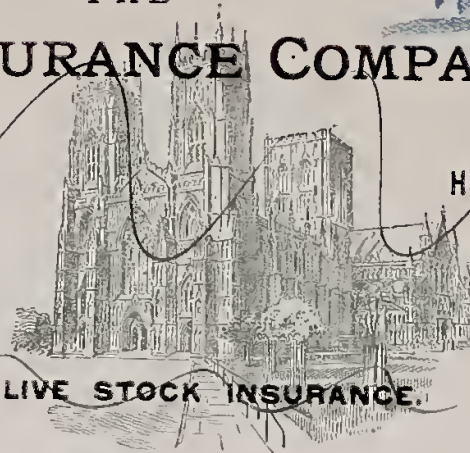
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FIRE AND LIVE STOCK INSURANCE.

MONTREAL, November 19th 1910.

Robert E. Speer, Esq.,

Board of Foreign Missions,

Presbyterian Church,

#156 5th Avenue,

New York, N.Y.

U.S.A.

Dear Mr. Speer, -

You will no doubt recall that you and I exchanged some letters in the months of May and June last. My last letter to you on the subject at issue is dated the 14th of June addressed to you at New York and acknowledged by Mr. George W. Fulton under date of the 16th of June. He was good enough to advise that you were absent from the Country and was not expected back until the latter part of August. Under date of the 18th June I asked him to be kind enough to forward my letter to you, as on account of the very unsatisfactory position in which the subject of our correspondence was left I was hopeful that you were desirous of clearing the imputation under which you rested of having intentionally made use of fabricated documents.

November 19th 1910

PAGE

2

TO Robert E. Speer, Esq. New York, N.Y., U.S.A.

He answered on the 20th of June that he would comply with my request and was forwarding my letter to you in Scotland. Since then I have had no communication whatever and would be glad indeed to learn whether or not it is your intention to proceed further in the matter and either to admit that you were in error or to vindicate your statements.

With my best wishes for you personally,

I am,

Yours very truly,

J. M. McKhann.

November 30th, 1910.

Mr. P. L. Wickham,

Yorkshire Insurance Company,

Montreal, Canada.

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'Greatly to be deplored and condemned is that infection of fornication, far and wide diffused, but especially the most infamous pest of concubinage which, spreading publicly and privately, whether in great States or in humble villages, brings not a few people of all conditions to eternal destruction.'

This subject is developed at considerable length."

From many other testimonies it will suffice to select one, - namely an article in "The Messenger of the Sacred Heart" for December 1898, by Father Sherman, entitled "A Month in Porto Rico," in which Father Sherman says: "Porto Rico is a Catholic country without religion. The clergy do not seem to have any hold upon the people."

There remains one other question which I think you suggested in one of your earlier letters, as to whether, even if the conditions are so dark, it is wise to speak of them. Cardinal Vaughan did not hesitate to speak of them a generation ago when he visited Latin America. On Page 125 of Cox's Life of the Cardinal, there is the following quotation:-

"To Herbert Vaughan, shocked at what he heard on all sides of the state of the clergy, the persecution which had now gone on for some time" (The government of Panama at this time had forbidden the priests to say mass or celebrate any of the sacraments.) "seemed less a scourge than a providential chastisement. Among graver matters he notes - 'Priests scandalize the people much by cock-fighting. I have been several times told of priests taking their cocks into the sacristy, hurrying disrespectfully through their mass, and going straight off from the altar to the cock-pit. They are great gamblers.' "

Many another earnest and devout Roman Catholic has spoken in the same unflinching condemnation of what he was shocked to find cloaking itself under names and institutions that he loved. My own conviction is that those Roman Catholics who seek to suppress or deny the conditions which exist in Latin America are doing these nations and the Roman Catholic Church a great wrong. No one should be more interested in uncovering the real truth as to moral and religious conditions in Latin America than earnest Roman Catholics. No one can do more than they to change these conditions. The attempt to shelter them under the good name of the Roman Catholic Church in North America is a policy that will react to the harm of true religion.

I trust that if you are in New York at any time, we can arrange to talk over this whole question. I am not one of those Protestants who has a feeling of ill-will toward the Roman Catholic Church. What I said at Rochester in beginning my address regarding my good-will and sympathy toward the Roman

Mr. Wickham-P. 4.

November 30th, 1910.

Catholic Church was said in sincerity and good faith. It is in the interest of that Church and of true religion that I believe the truth should be faced and dealt with.

With best wishes, I am,

Very faithfully yours,

Dictated Nov. 29th.

ESTABD 1824

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MONTREAL.

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SEC'Y AND GEN'L MANAGER
JAMES HAMILTON, ESQ.

HEAD OFFICE:
YORK, ENGLAND.



FIRE AND LIVE STOCK INSURANCE.

MONTREAL, December 2nd 1910.

Robert E. Speer, Esq.,

Board of Foreign Missions,

Presbyterian Church,

#156-5th Avenue,

New York, N.Y.

U.S.A.

RECEIVED

DEC 5 1910

Mr. Speer

Dear Mr. Speer, -

I beg to acknowledge receipt of your letter of the 30th ultimo and for which I desire to heartily thank you.

You have at least convinced me of one thing and that is your earnestness, sincerity, and firm belief in what you have said and written. I realize that you have taken considerable trouble to give me the facts as they have presented themselves to you and I feel personally unworthy of your having expended so much labor upon me. I am like you in some things you have mentioned, unable to answer the points you have covered without inquiry and ~~an~~ writing for the necessary information, and I would, therefore, ask you if I may be permitted to communicate your letter for Catholic publication in New York to "The

December 2nd 1910

TO Robert E. Speer, Esq. New York, N.Y.

American Press" and for answer. I do not know if they would take it up again, but I certainly think you are deserving of assistance in obtaining the proofs which you have made such efforts to secure.

Will you kindly say if I may forward your letter to "The America Press?"

I am,

Yours faithfully,

P. M. Wickham.

December 6th, 1910.

Mr. P.M. Wickham,

Yorkshire Insurance Company,

Montréal, Quebec, Canada.

Dear Mr. Wickham:

Your kind letter of Friday is just received. I have no objection to your making any use of my letter which you think would be helpful to the cause of truth. I doubt, however, whether it would be of any use to send it to the America Press. What I wrote to you is substantially what I wrote to "America" last Spring before going abroad. "America" made reference to my letter in an article which it published, but I must say that I do not think the reference was entirely fair and truthful. At any rate, I think there is practically nothing in my letter to you that I did not write in my letter to "America," and perhaps if the matter is to be taken up at all again with "America," it might be better for me to do it directly.

I shall be glad to send you a copy of the letter which I wrote to "America" if you would care to have it for comparison with my letter to you.

I have just received this morning a letter from Chilo from the friend who has been looking up for me the articles in the Chilean papers. He tells me that he has not yet been able to see the Archbishop or his Secretary with reference to the alleged reply of the Archbishop, printed in "La Loi." His own opinion at present is that "La Loi" manufactured both this letter and its previous alleged letter from the Pope. He is expecting, however, to make further enquiries, to see the Archbishop or his Secretary, and to examine the files of various newspapers contemporaneous with the issues of "La Loi" which printed the letters, to see whether they made any reference to them, and he promised

Mr/ Wickham - 2.

that then he would write to me again.

Very faithfully yours,

Dictated Dec. 5th.

ESTABD 1824

THE
YORKSHIRE INSURANCE COMPANY LTD.

HEAD OFFICE—CANADA
MONTREAL.

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CANADIAN DIRECTORS:

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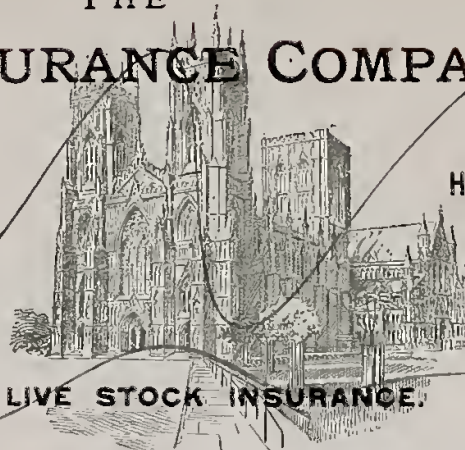
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HEAD OFFICE:

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FIRE AND LIVE STOCK INSURANCE.

MONTREAL, December 10th 1910.

RECEIVED

DEC 13 1910

Mr. Speer.

Robert E. Speer, Esq.,

Board of Foreign Missions,

Presbyterian Church,

#156- 5th Avenue,

New York, N.Y.

Dear Mr. Speer,—

Many, many thanks for your letter of the 6th instant by which I am delighted to know that at last your efforts to get closer to the truth are meeting with some return and I most sincerely hope that your correspondent will shortly be able to write you that he has succeeded in obtaining the interview he mentions with the Archbishop or his Secretary who I do not question will give him every assistance in his examinations.

I am also convinced that when you are assured of the spurious origin of the Pope's Encyclical and letter of the Archbishop of Venezuela which must have been published without inquiry as to their authenticity not alone in the adverse papers "La Lei", "El Constitucional" and "The New York Independent", but also in Beech's 'Geography

December 10th 1910

To Robert E. Speer, Esq. New York, N.Y.

and Atlas of Protestant Missions" and Young's "From Cape Horn to Panama" and which has lead to incalculable injury through their being taken as truthful by such estimable and well meaning persons as yourself, you will, as stated in your letter of the 5th of May last, addressed to ^{Mr.} Robert Briggs, of which you were kind enough to send me a copy, not alone discontinue any further use of them, but admit the error and do whatever can be done to recall it. You add therein "as far as I am concerned I shall be happy to do this as soon as I am convinced that the letter is not genuine" I may say that it was this manly statement by you which made me feel that you were an exception to the ordinary lot of people of which unhappily there are a great number who wilfully make use of anything ~~false~~ untrue against the Catholic Church and when proof of the falseness of their utterances is brought to them do not admit and do not retract, but allow results of the evil work to continue.

Our friend Mr. Budge was kind enough to call upon me during this week and I had the greatest pleasure in expressing to him my appreciation of your sincerity and intention to, as far as lay in your power, undo whatever harm had been done by your references to the false papers quoted in your addresses, which I feel certain would be deeply and as honestly regretted by you as has been by your strong friends and personal well-wishers.

I agree with you that it would be much better that you should again take up the matter personally with "America" and I am dropping them a line advising them that they may expect a communication from you and requesting that they will again give it their attention and render you every assistance in your inquiries and desire ^{not} to injure anyone, but to do good.

December 10th 1910

To Robert E. Speer, Esq. New York, N.Y.

Should I go to New York I shall be very pleased indeed to call upon you and I trust that when you visit Montreal you will ^{do me} ~~take~~ the favor of paying me a visit.

I am,

Yours faithfully,

P. M. McKhann.

CLAIMS PAID EXCEED \$30,000,000.

ESTAB^d 1824

ASSETS EXCEED \$13,000,000.

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P. M. WICKHAM, MANAGER

CANADIAN DIRECTORS
HON. CHAS. J. DOHERTY
G. M. BOSWORTH, ESQ.
ALPH. RACINE, ESQ.



RECEIVED

JUN 9 1911

Mr. Speer.

Robert E. Speer, Esq.,

The Board of Foreign Missions,

Presbyterian Church,

156 Fifth Avenue,

New York, N.Y.

Dear Mr. Speer,—

Your letter of the 31st ultimo with enclosure, being a copy of a letter written by you to the Rev. Charles A. Martin of Cleveland, Ohio, are to hand.

It is a coincidence that you were in my mind recently. I had noted no further reference to the subject of our correspondence had appeared in "America". I had expected following our correspondence that you would have called upon or written them. I am sure you would be well received. I take it extremely kind of you to have written me as you have done. It is a strong indication of your earnestness and good will, which I appreciate. When you visit Montreal I will be very happy to have a visit from you.

I have a strong and constant regret in connection with the subject of our correspondence. It is apparently evident to you that the authority upon which you quoted the letters presumed to have been

June 6th 1911

PAGE 2

CONTINUATION OF THE YORKSHIRE INSURANCE COMPANY'S LETTER OF

TO Robert E. Speer, Esq. New York, N.Y.

exchanged between the Vatican and the Archbishop of Santiago was not a reliable one. Your quotations have no doubt made a hurtful impression upon the minds of your hearers, injurious to innocent parties. My sorrow lies in the fact that it is taking so long to prove the spuriousness of the documents to your satisfaction, that the retraction is so long delayed, while the injury is perpetuated and spread further, which again shows how easy it is to do an injury and how difficult to efface it. In justice to all concerned no further delay should be permitted.

I would like to see what you have written to the Rev. Charles A. Martin and to myself published in "America" and the "Martlett" of McGill College, Montreal and announced at the various places where you made the references. You would thus to a certain degree help to undo the evil done with I am sure the very best intentions on your part.

Yours faithfully,

P. M. Wickham.

August 2nd, 1911.

Mr. P. M. Wickham,

Yorkshire Insurance Company,

Montreal, Canada.

My dear Mr. Wickham,

Your kind letter of June 6th was received some weeks ago, just as I was starting on a series of trips South and West in connection with the Summer Bible Conferences among students from our colleges and universities. With reference to the alleged correspondence about which we have been writing, I have as yet nothing more to report. The letters which have been so long in circulation have been traced to a particular Chilean newspaper which has gone out of existence. They are declared to have been the forgeries of this paper, although for more than ten years they were circulated broadcast without having been, as far as I know, disputed. The editor of the newspaper is dead and cannot speak for himself, but the evidence would seem to be against him, but I cannot see what more I can do in the matter than I have done in tracing the letters back to this paper and in giving an opportunity to those who are involved to pronounce upon them. Personally, I accept the declaration of the Archbishop that he never received such a letter as the Vatican is alleged to have written to him.

In saying this, however, I cannot say that I am convinced that there was no correspondence of this general character between the Vatican and Chile. Some of the best authorities on such matters declare that there was some such correspondence at the time, although these particular letters published by "La Lei" may have been fabrications.

Indeed, my own conviction is that, as far as the Vatican is concerned, such a correspondence would have been entirely to its credit. There are con-

Mr. Wickham - 2.

ditions in Chile which ought to call forth, and which I believe have called forth, the grave concern and severe condemnation of Rome. The proof or disproof of the alleged correspondence would not alter the actual facts as to conditions in South America. What these conditions are generally is sufficiently set forth in the Acts and Decrees of the Plenary Council of the Latin American Bishops in Rome, and I notice in a recent issue of "America" a review of a book by Father Currier, giving his impressions of a recent visit to South America, in which he speaks plainly of the unsatisfactory character of the priesthood in some of the South American lands. I read one of Father Currier's articles in the "Catholic Review", written from Brazil, and have sent now for his book in order to get his impressions of the whole Continent.

I am hoping to be in Montreal next fall, at one of the conventions of the Laymen's Missionary Movement, and shall look forward to having the pleasure of meeting you then.

Very faithfully yours,

Dictated August 1st.

RECEIVED

MAY 2 1910

M. E. S. P.

St. Stephen's Church

3804 Eastern Ave

Cincinnati, April 28. 1910

Rev. Robert Speer,
New York,

Rev. dear sir:- The undersigned correspondent of the Catholic Universe of Cleveland regrets that he missed seeing you while you were in Cincinnati. Upon noting in the Enquirer and Tribune a report of your lecture last evening before the missionary convention in session here, I communicated with the Revs. Watson and Curtis only to find that you had left the city. I am desirous of getting your side of the controversy which arose from your report on the moral and religious condition of South America made the past winter before the Rochester Convention of the Students Voluntary Movement.

As you of course know, America and other Catholic papers have questioned the authenticity of two letters which, according to report, you quoted at Rochester -- the one as being "the position letter" of the Bishop of Chile, in "support" of the "to the clergy of Chile." The Catholic papers argued against the probability of the alleged papal documents, and asked the name of the Pope and the date of the letter: while the other claimed that the same

the past century.

I understand that in quoting these same letters before the Cincinnati audience last evening, you took occasion to present evidence of their genuineness which you have been at pains to secure since the Rochester convention. Unfortunately this did not get into the newspapers.

That I may have both sides of this matter, I ask you to be good enough to let me know:—

1. whether upon further investigation, you found any ground in doubting the authenticity of the letters; and if so, what grounds you found?
2. whether there is a Bishop of Caracas;
3. the names of the Pope and Bishop in question and the date of the letters;
4. what is the evidence which you have secured to attest the authenticity of the letters.

Thanking you in advance for the courtesy of your prompt reply,
I am, yours respectfully,

Charles Alfred Martin

May 5th, 1910.

Mr. Charles Alfred Martin,
3804 Eastern Avenue,
Cincinnati, OHIO.

Dear Sir:

It is a pleasure to reply to your courteous note of April 28th. The letter which I quoted at Rochester and also at Cincinnati was a pastoral letter of the Archbishop of Venezuela, issued in 1908, and printed in full in the leading daily paper of Caracas, - "El Constitucional" for December 7th, 1908. I have this letter in full, as printed in "El Constitucional." The other letter of which you enquire is supposed to have been addressed by the Pope to the Clergy of Chile in 1897. I quoted this letter in Rochester, but did not refer to it in Cincinnati. That letter is referred to and quoted in Beach's "Geography and Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92; and is referred to in an editorial in the New York "Independent" for March 17th, 1898, entitled "A Warning from St. Peter's." This editorial quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the "Independent" states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not.

I never attributed the letter from Venezuela to the Bishop of Caracas. I spoke of it both in Rochester and Cincinnati as the pastoral letter of the Archbishop of Venezuela. His name is Juan Bautista Castro.

Regarding the letter of the Pope, I would add that it does not appear in the Civiltà Cattolica or in the Acts and Decrees of the Plenary Council of Latin American Bishops, held in Rome in 1899. Both Mr. Beach, who is a Professor

Mr. Martin - 2.

in Yale University, and Dr. Ward, Editor of the "Independent," however, say that they had ample authority for their references to it, and I am continuing the pursuit of these authorities.

Very sincerely yours,

Dictated May 3rd.

May 5th, 1910.

Mr. Charles Alfred Martin,
3804 Eastern Avenue,
Cincinnati, OHIO.

Dear Sir:

It is a pleasure to reply to your courteous note of April 26th. The letter which I quoted at Rochester and also at Cincinnati was a pastoral letter of the Archbishop of Venezuela, issued in 1908, and printed in full in the leading daily paper of Caracas, - "El Constitucional" for December 7th, 1908. I have this letter in full, as printed in "El Constitucional." The other letter of which you enquire is supposed to have been addressed by the Pope to the Clergy of Chile in 1897. I quoted this letter in Rochester, but did not refer to it in Cincinnati. That letter is referred to and quoted in Beach's "Geography and Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92; and is referred to in an editorial in the New York "Independent" for March 17th, 1898, entitled "A Warning from St. Peter's." This editorial quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the "Independent" states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not.

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Mr. Martin - 2.

in Yale University, and Dr. Ward, Editor of the "Independent," however, say that they had ample authority for their references to it, and I am continuing the pursuit of these authorities.

Very sincerely yours,

Dictated May 3rd.

General Delivery
031
JACKSON, MICH.

Oct. 28, 1910

Rev. Robert Speer,
New York,

69 1/2 Broadway
New York

Rev. dear Sir:- You will recall a letter I sent you from Cincinnati, about April 29, 1910. As a correspondent of the Catholic Universe of Cleveland, I asked for your side of the controversy about an alleged letter of the Pope to the clergy of Chile, your quotation from which, at Rochester, provoked a prolonged discussion in America and the Literary Digest. In your courteous reply of May 5, 1910, after mentioning Dr. Ward and Mr. Beach, your Protestant authorities for the encyclical, you state:- "I have not yet found any Roman Catholic authority for this letter, but should be glad if any help you can give that will show whether it is genuine or not."

ST. MARY'S RECTORY
307 S. MECHANIC ST.

JACKSON, MICH..

Upon receipt of your letter, I wrote to the two final Catholic Authorities in this matter, — to Rome, the supposed origin of the letter and to the Archbishop of Santiago, Chile, its supposed destination.

The Rt. Rev. Msgr. Kennedy, Rector of the American College, at Rome, whom I asked to investigate the matter, was already cognizant of the case, and gave his judgment that the letter quoted by you as an encyclical of the Pope to the Clergy of Chile, is a palpable fraud and forgery.

The Archbishop of Santiago, Chile, through his secretary, brands the document in question, as a coarse fraud. I enclose a copy of his letter.

You are, of course, familiar with the criticism of your Non-Catholic authorities, Dr. Ward and Mr. Beach, made by America and quoted in the Literary Digest, July, 2, 1910.

JACKSON, MICH..

Having sought what help I could, to show whether the document is genuine or not, I submit the facts to your consideration, and shall expect, with pleasure, your opinion on the subject. If you have quoted this spurious document, attributed to a Pope and attacking our Chilean neighbors, without sufficient authority, you will doubtless feel that you owe it to all concerned, and especially to yourself and the Presbyterian Church, to correct the error, as far as that may be possible.

A proper note of explanation from you will receive every consideration from the Union. It will edify our people, who are scandalized at present what they are obliged, at present, to consider the very questionable methods of your mission board. It will thus redound to your own honor and to the honor of the God, of truth who has no need of a lie.

I note with pleasure the review of your new book in the Independent, and its statement of your care in quoting authorities and the spiritual note of your appeal. Sincerely in Christ
Charles H. Martin

Copy of the letter of the Archbishop
of Santiago de Chile.

JACKSON, MICH.,
Archiepiscopal Residence
Santiago de Chile.

Rev. C. H. Martin,
Cleveland, Ohio.

Reverend Sir:— In the Archbishop's name
I answer your letter of the 8th of last May. We were
already informed from another source of the in-
famous and ridiculous calumny spread against
our clergy. "El Mercurio", a liberal journal, which
however is respectable and enjoys a wide circulation,
answered the calumny, and we contented ourselves with
reproducing the article, adding a few words of our
own, in "Revista Catolica", a copy of which we
send you.

The slander is so poorly invented, that any
person of judgment ought easily to detect it; for
neither is the language of the document that
of the Holy See, nor did it pass through the
natural channel, which would have been the Apo-
stolic Delegate, who resided here at that time, nor
does it bear a date nor anything else that would
give it the least semblance of authenticity. It is
simply a wicked and vile calumny, a coarse
fraud.

Yours gratefully
N. Antonio Roman
N. S.

July 13, 1910

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Rev. Robert Speer,

JACKSON, MI.

Dear Sir:- Your letter of Nov. 1.
I shall await - with interest - your further action.
Oct. 26, after you have heard again from you.
I believe "El Mercurio" was quoted by Am.
of the discussion of that matter, about a letter
to Chile, involving very decided praise.

I hunted up the "Independent" of 12 years ago
in relation from the pretended reply of the Arch.
to the Pope. A little higher criticism applied
the quotation, made me very skeptical of
the alleged reply. As the Editor of the "In-
dependent" felt the same way about the
assured in my judgment. Is it not pos-
sible the "Pope's Encyclical" and the "Arch-
bishop's reply" are from the same author? You will recall the
"Pope's" that our own A. P. A. papers used to print.

ST. MARY'S RECTORY

307 S. MECHANIC ST.

2

JACKSON.

In view of the repudiation
and the Arch bishop of Santiago, of
ascribed to the Pope, I am not
your correspondent - will prove it
should be not, a note from I
suggested in my recent letter, a
unfortunate matter in what
only honorable, and Christian

Believe me, yours
6914 Woodland Ave
Cleveland Ohio

Charles



RECEIVED

MAY 26 19

CLEVELAND, OHIO

6914 WOODLAND AVENUE S. E.

Mr. Sp

Rev. Robt. E. Speer D.D.

Secy Board of Foreign Missions
New York.

Rev. dear Sir. You will probably
recollectance of last year, on the subject
Encyclical of the Pope to the clergy of
dated Nov. 1, promises to let me know
from your friend in Chile whom you
investigate the matter of the document
I hope the intervening six months have
from your friend. I have recently for

The Ohio Apostolate



CLEVELAND, OHIO

6914 WOODLAND AVENUE, S. E.

in our middle west, repeating the
quotation from the pretenses of
May I again ask you whether you
there is sufficient evidence of
to justify a minister in using it
as it has been used.)

Trusting that I may
hear from you in the
I am yours sincerely,

June 1st, 1911.

The Rev. Charles A. Martin,
6914 Woodland Avenue, S.W.,
Cleveland, Ohio.

Dear Sir:

Your note of May 23rd has been duly received. I have not forgotten our previous correspondence and have been hoping to be able to send you some definite word with regard to the alleged correspondence between the Vatican and the Archbishop of Santiago. As I think I wrote you, the friend of whom I had been making enquiries in Santiago was the Secretary to the Archbishop with regard to the alleged letter from the Vatican. The Secretary denied that such a letter had been received. At that time I think we had not found the publication containing the supposed reply of the Archbishop. Later this was found in the same Chilean newspaper which had published the letter to the Archbishop, and my friend has been trying to see the Archbishop's Secretary with reference to this to ascertain whether he knew of this publication and what his view of it was. He has called several times but has been unable to see the Secretary.

Various well informed men of whom I had made enquiries declared their belief that there was a correspondence at the time between the Vatican and the Archbishop somewhat in the tenor of the alleged letters, but none of them have been able to find for me any authority except such references as I think are to be traced back to the publications in "La Esfera," the Chilean newspaper which printed the two letters.

Since the authenticity of these letters was called in question I have not made use of them, and in answer to your enquiry would say that I do not think the alleged correspondence should be quoted as authentic without further

Mr. Martin - 2.

evidence that has thus far been produced. At the time that I quoted the letter last Winter a year ago, the evidence did seem sufficient to justify the belief that it was a genuine letter, but all the search that has been made since seems to reduce the evidence to the publication in "La Loi," which by itself is not sufficient. Further search for evidence will be continued.

Very faithfully yours,

Dictated May 29th.

June 1st, 1911.

The Rev. Charles A. Martin,

6914 Woodland Avenue, C.D.,

Cleveland, OHIO.

Dear Sir:

Your note of May 23rd has been duly received. I have not forgotten our previous correspondence and have been hoping to be able to send you some definite word with regard to the alleged correspondence between the Vatican and the Archbishop of Santiago. As I think I wrote you, the friend of whom I had been making enquiries in Santiago saw the Secretary to the Archbishop with regard to the alleged letter from the Vatican. The Secretary denied that such a letter had been received. At that time I think we had not found the publication containing the supposed reply of the Archbishop. Later this was found in the same Chilean newspaper which had published the letter to the Archbishop, and my friend has been trying to see the Archbishop's Secretary with reference to this to ascertain whether he knew of this publication and what his view of it was. He has called several times but has been unable to see the Secretary.

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Since the authenticity of these letters was called in question I have not made use of them, and in answer to your enquiry would say that I do not think the alleged correspondence should be quoted as authentic without further

Mr. Martin - 2.

evidence then has thus far been produced. At the time that I quoted the letter last Winter a year ago, the evidence did seem sufficient to justify the belief that it was a genuine letter, but all the search that has been made since seems to reduce the evidence to the publication in "La Jol," which by itself is not sufficient. Further search for evidence will be continued.

Very faithfully yours,

Dictated May 15th.

June 1st, 1911.

The Rev. Charles A. Martin,

5914 Woodland Avenue, S.W.,

Cleveland, OHIO.

Dear Sir:

Your note of May 23rd has been duly received. I have not forgotten our previous correspondence and have been hoping to be able to send you some definite word with regard to the alleged correspondence between the Vatican and the Archbishop of Santiago. As I think I wrote you, the friend of whom I had been making enquiries in Santiago saw the Secretary to the Archbishop with regard to the alleged letter from the Vatican. The Secretary denied that such a letter had been received. At that time I think we had not found the publication containing the supposed reply of the Archbishop. Later this was found in the same Chilean newspaper which had published the letter to the Archbishop, and my friend has been trying to see the Archbishop's Secretary with reference to this to ascertain whether he knew of this publication and what his view of it was. He has called several times but has been unable to see the Secretary.

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Mr. Martin - 2.

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Very faithfully yours,

Dictated May 29th.

Admits "Leo XIII Encyclical to Chilean Priests" a Forgery



Rev. Charles Alfred Martin.

REMARKABLE INSTANCE OF RETRACTION
OF PROTESTANT CALUMNY AGAINST
THE CATHOLIC PRIESTHOOD

This story was first circulated by Protestants years ago and was countenanced by Rev. Speer in an Address in 1910. It came to the attention of Rev. Charles Alfred Martin, of Youngstown. He pursued the matter for two years and finally secured an acknowledgement of the fraud.

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospitals, never in the dwellings of the afflicted or distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in, and where good wines are to be obtained."

Outrage spread through America and England as "Encyclical of Leo XIII to Clergy of Chile," by "Geography of Protestant Missions," by Harlan P. Beach, professor at Yale and educational secretary Students' Volunteer Movement; by Dr. Young's "From Cape Horn to Panama"; by Rev. Robert E. Speer, secretary Board of Foreign Missions of the Presbyterian Church; by the South American Missionary Society of London, and by other preachers and publications.

Now acknowledged by Dr. Speer to be a forgery, though name of forger is still concealed.

A signal victory for truth over an outrageous calumny and brazen forgery was achieved the past week when after a correspondence covering more than two years, Rev. Charles Alfred Martin, of this diocese, received documents from the Rev. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, acknowledging that a vicious attack on the South American clergy, which pretended to be an encyclical of Leo XIII and which has been quoted as such for fourteen years in Protestant pulpit and press, is the lying forgery of a Chilean renegade.

Dr. Speer is a man of position and influence in his church and an author—according to the Independent—with a reputation for accuracy. When he quoted the alleged words of Leo XIII before the Rochester convention of the Students' Volunteer Movement in the winter of 1910, the Literary Digest (Feb. 5, 1910) spread the delectable mess before an even larger audience. A number of our Catholic weeklies blew a blast at the palpable forgery and its sponsor. The Jesuits' papers, "America," went into the matter with some pains, and the Literary Digest synopsisized its criticisms which were calculated to convince any reasonable man that the miserable screed attributed to the Pope was the bungling fabrication of a knave whose malice had overshot even the mark of plausibility. Here the case was dropped by the newspapers.

But though convicted, Dr. Speer was not convinced. Nor was his authority, Dr. Beach, of Yale. Nor were the petty ministers through the country, who have continued to adorn their anti-Catholic harrangues with this "exposure from the Pope's own words."

While the Cleveland Apostolate were giving a mission in Cincinnati, Dr. Speer lectured there on April 27, 1910, on his favored topic, "our missionary duty to our benighted brethren of South America." Father Martin resolved to run down the "encyclical" lie, and to convince Dr. Speer; and to this end he opened a correspondence with Speer on April 28, 1910. Only the evidence of this correspondence could reveal the unwillingness of Dr. Speer to acknowledge the spurious character of his "encyclical," even in the face of direct testimony secured from the Church authorities at Rome and at Chile.

Finally, after relentlessly pursuing the point for two years, Father Martin's patience and persistence are rewarded in Dr. Speer's letter acknowledging the forgery and promising to publish it as such in his new book, "South American Problems," now issuing from the press. The forger's identity is not disclosed.

The correspondence required to run down this lie is interesting, both as a matter of record and as a study in methods.

FATHER MARTIN'S ENTERING WEDGE.

Cincinnati, O., April 28, 1910.

Rev. Robt. Speer, New York.

Rev. Dear Sir: The undersigned correspondent of the Catholic Universe regrets that he missed seeing you while you were in Cincinnati. On reading in the papers a report of your lecture last night, before the missionary convention in session here, I communicated with Revs. Watson and Curtis, of the local Presbyterian churches, only to find that you had left the city. I am desirous of getting your side of the controversy which arose from your report on the moral and religious conditions of South America, made the past winter before the Rochester convention of the Students' Volunteer Movement.

As you of course know, "America," and other Catholic papers have questioned the authenticity of the letters which, according to report, you quoted at Rochester, the one as being "the pastoral letter of the Bishop of Caracas in Venezuela," the other as being "the letter of the Pope to the clergy of Chile." The Catholic papers argued against the probability of the alleged Papal document and asked for the name of the Pope and the date of the letter, while they denied that there is any Bishop of Caracas.

I understand that in quoting these same letters last night you took occasion to present evidence of their genuineness which you have been at pains to secure since the Rochester convention. Unfortunately this did not get into the newspapers.

That I may have both sides of this matter, I ask you to be good enough to let me know whether, upon further investigation, you found you were correct in claiming that the documents you quote are a letter of the Pope and a pastoral of the Bishop of Caracas, and what is the evidence you have secured to attest the authenticity of the letters.

Thanking you in advance for the courtesy of your prompt reply, I am,

Yours respectfully,
Chas. A. Martin.

DR. SPEER'S NO. 1.

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Ave., New York.

May 5, 1910.

Mr. Charles Alfred Martin,
3804 Eastern Ave., Cincinnati, O.

Dear Sir: It is a pleasure to reply to your courteous note of April 28. The letter which I quoted at Rochester and also at Cincinnati was a pastoral letter of the Archbishop of Venezuela, issued in 1908, and printed in full in the leading daily paper of Caracas, "El Constitucional," for December 7, 1908. I have this letter in full, as printed in "El Constitucional." The other letter of which you inquire is supposed to have been addressed by the Pope to the clergy of Chile in 1897. I quoted this letter in Rochester, but did not refer to it in Cincinnati. That letter is referred to and quoted in Beach's "Geography of Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92, and is referred to in an editorial in the New York Independent for March 17, 1898, entitled "A Warning from St. Peter's." This editorial quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the Independent states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not.

I never attributed the letter from Venezuela to the Bishop of Caracas. I spoke of it both in Rochester and Cincinnati as the pastoral letter of the Archbishop of Venezuela. His name is Juan Baptista Castro.

Regarding the letter of the Pope, I would add that it does not appear in the Civiltà Catolica, or in the acts and decrees of the Plenary Council of Latin American Bishops, held in Rome in 1899. Both Mr. Beach, who is a professor in Yale University, and Dr. Ward, editor of the Independent, however, say that they had ample authority for their references to it, and I am continuing the pursuit of these authorities.

Very sincerely yours.

Robert E. Speer.

ROME AND CHILE DENY.

Father Martin took up Dr. Speer's request for more light, and ignoring all second-hand evidence, went directly to the two authorities who could really know

whether the Pope wrote the letter to the Archbishop of Chile, namely, to the Pope and the archbishop themselves. This took time, and only six months later, truth on her crutch caught up with dancing falsehood.

The Caracas affair was ignored for the present and attention centered on the more important Papal point.

FATHER MARTIN'S SECOND LETTER.

Cleveland, Oct. 18, 1910.

Rev. Robert Speer.

Dear Sir: You may recall the letter I sent you from Cincinnati April 28, 1910. As a correspondent of the Catholic Universe, I asked for your side of the controversy about the alleged "letter of the Pope to the clergy of Chile," your quotation from which at Rochester provoked a prolonged discussion in the Literary Digest and America. In your courteous reply of May 5, 1910, after mentioning Mr. Beach and Dr. Ward, your Protestant authorities for the encyclical, you state: "I have not yet found any Roman Catholic authority for this letter, but should be glad of any help you can give that will show whether it is genuine or not."

Upon receipt of your letter I wrote to the two final Catholic authorities in this matter: to Rome, the supposed origin of the letter; and to Santiago, Chile, its supposed destination. The Rt. Rev. Msgr. Kennedy, rector of the American College at Rome, who was already cognizant of the case, gave his judgment that the letter quoted by you as an encyclical of the Pope to the clergy of Chile is a palpable fraud and forgery. The Archbishop of Santiago, Chile, through his secretary, brands the document as a coarse fraud. I enclose a copy of this letter.

You are, of course, familiar with the criticism of your non-Catholic authorities, Mr. Beach and Dr. Ward (of the Independent) made by America and quoted in the Literary Digest, July 2, 1910.

Having sought what help I could to show whether the document is genuine or not, I submit the facts to your consideration and shall expect with pleasure your opinion on the subject. If you have quoted this spurious document, attributed to a Pope and attacking our Chilean neighbors, without sufficient authority, you will doubtless feel that you owe it to all concerned, and especially to yourself and the Presbyterian Church, to correct the error as far as that may be possible.

Respectfully,
Chas. A. Martin.

LETTER OF ARCHBISHOP OF CHILE.

Archiepiscopal Residence,
Santiago de Chile, July 13, 1910.

Rev. C. A. Martin, Cleveland, O.

Esteemed Sir: In the Archbishop's name I answer your letter of the 8th of last May. We were already informed from another source of the infamous and ridiculous calumny spread against our clergy. "El Mercurio," a liberal journal, which, however, is respectable and enjoys a wide circulation, answered the calumny and we contented ourselves with reproducing that article, adding only a few words of our own, in "Revista Catolica," a copy of which we are sending you by this same mail.

The slander is so poorly invented that any person of judgment ought easily to detect it; for neither is the language of the document that of the Holy See; nor did it pass through the natural channel, which would have been the Apostolic Delegate, who resided here at that time; nor does it bear a date or anything else that would give it the least semblance of authenticity. It is simply a wicked and vile calumny, a corase fraud.

I enclose also a letter from Mr. Spencer, a North American merchant of good standing, who has been living some forty years in Chile and knows personally nearly all of the clergy of this archdiocese. In it he speaks of the same matter.

Yours gratefully,
N. Antonio Roman.

AFTER FORTY-FIVE YEARS IN CHILE.

This letter enclosed by the archbishop is from Mr. C. E. Spencer, of the firm of Spencer & Waters, Chilean importers, and agents for many United States business houses. As Mr. Spencer says, he is a non-Catholic and has lived in Chile for forty-five years. He knows the Catholic priesthood and he has met the carpet-bagging Protestant missionaries.

SPENCER'S LETTER.

Santiago, Chile, June 27, 1910.

Rev. M. Martin.

Esteemed Sir: I have had occasion to see a letter addressed by you to the Archbishop of Chile for the calumny that has been attempted to be thrown against the Catholic clergy of this country, which is as bad as unjust.

The author, a Mr. Spiers (whom I had occasion to know some years ago), is one of those persons who qualify all who do not have his same belief to be of bad kind, as though his belief is the only correct one.

I am a North American, who has lived in Chile for forty-five years, perhaps the best known in the country, and though educated a Protestant, have always been taught to respect the beliefs of others.

In my residence here, have had the good fortune always to have had most friendly relations amongst the Catholic clergymen, and am an impartial witness of their high education and honorability, sincere in their belief, and practicing what they preach, the good to all.

They are always to be found ready for the call of the sick and the poor, constant in their assistance at the hospitals and wherever they can aid in the relief of the afflicted, no matter what are their beliefs.

They are a body of men to be highly respected and it would be well if the author of the calumny would take lessons from them instead of defaming them.

Their moral customs are above all reproach, perfectly in order, and it is very rare that any fault can be found with them, either in their private or public capacity.

It has been by their teachings that the most notable men of the country have been educated; it can well be said of them: "By your fruits shall ye be judged," thus proving their moral integrity.

The author of this letter is well known in the United States, especially in the state of Ohio, from where we represent important interests; therefore we do not fear that the said Spiers can say "am not known"; and though we may perhaps not be as strict in our actions as have been taught, we would not desire to change places with Mr. Spiers, who has made a futile attempt to calumniate a body of men who are so evidently his superiors.

Yours respectfully,
E. C. Spencer.

DR. SPEER'S NO. 2.

Now comes one of the most remarkable points in this whole controversy. Dr. Speer, a minister of intelligence and position, was willing to believe in the genuineness of this "encyclical" and to quote it to the world on what he calls the authority of Dr. Ward and Mr. Beach. How easily his critical mind and conscientious will were satisfied will appear from the facts that the Independent editor (March, 1898) more than suggests that he does not believe the stuff himself, but puts it (like many other

things) into his paper just to help along the cause, and that Mr. Beach quotes the "encyclical" without any scholarly citation of authority in a book which more than suggests that its author is crazed with religious fanaticism. These are the authorities referred to by Dr. Speer in his hereafter mentioned copy of his letter to America, in which, probably as more collateral evidence, he says that he has received from the South American Missionary Society of London a copy of the "encyclical" and the archbishop's reply to it, printed by that society in 1898.

But when Rome and the Archbishop of Chile, both responsible authorities, deny the pretended correspondence between them, Dr. Speer is not satisfied. He is still looking for the truth, and as the correspondence shall show, the Presbyterian agent to South America will be still holding on to this morsel, still waiting for proof "beyond a doubt" that the archbishop's testimony is true, till the forger shall open his safe and destroy the fond illusion of fourteen years. Verily the will has its part in our believing.

New York, November 1, 1910.

The Rev. Charles A. Martin.

Dear Sir: Your very kindly letter of October 28, with reference to the alleged letter of the Pope to the clergy of Chile, about which we had some correspondence last spring, has been received, and I thank you for it and for the copy of the letter which you received from the secretary of the Archbishop of Santiago. I had already seen the statement of the Archbishop's secretary printed in "America" and also a copy of the article in "El Mercurio," to which the Archbishop's secretary refers.

Ever since the genuineness of this letter was called in question. I have been seeking for information which might settle the question one way or the other. I have found that what purported to be the full letter was printed in a Chilean newspaper entitled "La Lei," for October 24, 1897. I have a complete translation of the letter as it appeared in "La Lei." The same paper, in its issue of December 5, 1897, printed the full text of an alleged reply of the Archbishop of Santiago, headed thus: "CONTESTACION. Dada Por el ilustrisimo i reverendisimo Senor Arzobispo de Santiago, Don Mariano Casanova, a la enciclica de su Eminencia el Cardenal

Rampolla, en nombre de la Santa Sede, a los prelados de Chile."

When I learned of this publication of the alleged letter from the Pope, I wrote to a friend of mine in Santiago, and he called on the Archbishop's secretary, who expressed himself to my friend with regard to the letter just as he has done in his letter to you. At the time I wrote regarding this letter, I did not know where the alleged reply of the Archbishop, quoted in the editorial in the New York Independent, had first appeared. As soon as I ascertained, I wrote again to my friend in Santiago, asking if he would kindly look that letter up and find out whether there was any basis for belief in its genuineness, or whether it was a pure fabrication. There has not as yet been time to get any reply.

In following up this investigation, I received opinions both in this country and in Europe that there was correspondence between the Vatican and the clergy in Chile in 1897 which involved a reprimand on the part of the Vatican, but although I have followed up every clue, I have found as yet only these two publications in "La Lei." This paper was a radical paper, I am informed, "excommunicated by the Archbishop soon after it was founded." The man who was editor in 1897 died several years ago, and the paper itself has gone out of existence. I am told that at the beginning it was regarded as a reliable paper. I hope that it may be possible to determine whether it had any basis for these publications, or fabricated them.

You have written so very courteously in this letter and in your previous one that I trust you will not take it amiss if I send you a copy of my entire letter to "America" last June.

I shall be glad to let you know what I hear further from Chile, and trust that in this matter, as in the far greater one of the actual moral and spiritual conditions of South America, truth may be clearly established.

Very faithfully yours,

Robert E. Speer.

AN EASY PROPHECY.

Cleveland, November 5, 1910.

Rev. Robert Speer, New York.

Dear Sir: Your letter of November 1 is at hand. I thank you for it. I shall await with interest your further answer to my letter of October 26, after you have heard again from your Santiago correspondent. I believe "El Mercurio" was quoted in "America" in the course of its discussion of this matter about a letter from the

Vatican to Chile involving very decided praise. I hunted up the Independent of twelve years ago containing a quotation of the pretended reply of the Archbishop of Santiago to the Pope. A little higher criticism applied to the contents of the quotation made me very skeptical about the authenticity of the alleged reply. As the editor of the Independent could not help feeling the same way about the document, I was assured in my judgment.

Is it not probable that "La Lei" got the Pope's encyclical and the "Archbishop's contestacion" from the same author? You will recall the startling "letters from the Pope" that our own A. P. A. papers used to publish some years ago.

In view of the repudiation of the document ascribed to the Pope, by both Rome and the Archbishop of Chile, I do not apprehend that your South American correspondent will prove it to be genuine. Should he not, a note from you will close this unfortunate matter in what seems the only honorable and Christian way. Believe me,

Yours sincerely,
Chas. A. Martin.

HARLAN BEACH'S AUTHORITY.

A letter was now sent to Mr. Beach, professor of theory and practice of missions, at Yale Divinity School, educational secretary of the Students' Volunteer Movement, and the author of Geography of Protestant Missions, etc., briefly asking him his authority for the "encyclical" extract published in his book and appealed to as an authority by Dr. Speer. Beach calmly admits that he was not able to verify the quotation, and then wanders off irrelevantly to the Philippine Islands and his classmate, Mr. Taft. Such is the value of one point in this university professor's work, which work is one of the most contemptible productions that burden the shelves of our public libraries and spread the poison of blinding, hating bigotry.

New Haven, Ct., Nov. 5, 1910.

Mr. Charles Alfred Martin,
Cleveland, Ohio.

My Dear Mr. Martin: Replying to your note asking me for the source of the quotation on page 126 of my Geography of Protestant Missions, I would say that I

quoted it from Dr. Young's "From Cape Horn to Panama," pages 91, 92. He was a British writer whom I had confidence in, and he quotes—though I think the source is not given in the book itself—as his authority a paper published in Chile—Santiago, if I recall rightly. No original of the encyclical was accessible to me at the time, though since I have learned that all the encyclicals of Pope Leo XIII might have been had from Europe at that time. While not able to verify the quotation, it so fully coincided with the statements of writers on South America and of the Protestant press as to the corruption of the South American priesthood, that I regarded it as true to the facts. The Independent you have alluded to as giving other data, and other persons were interested especially as to the disposition of the friars of the Philippines. One proposition was to send them to South America and in that connection the need for them was spoken of, though many doubted whether their transfer to South America might not make the situation even worse. If the Passionists had gone to that continent, as they did later, the situation would have been wholly different. I cannot recall after more than twelve years when the discussion was open what the sources are in which the matter was discussed can be found. In a private talk with my classmate, President Taft, at the time he was going back to the Philippines via the Vatican to adjust the friars' land questions, I got the impression that a transfer to South America would not help Catholicism there.

Respectfully yours,
Harlan P. Beach.

WAITING.

Cleveland, May 23, 1911.

Rev. Robert Speer, New York.

Dear Sir: You will probably recall our correspondence last year, on the subject of an alleged encyclical of the Pope to the clergy of Chile. Your last letter, dated November 1, promises to let me know what you hear from your friend in Chile, whom you had requested further to investigate the matter of the document's authenticity. I hope the intervening six months have brought a report from your friend. I have recently found two ministers of our middle west repeating the damaging quotation from the pretended Papal letter. May I again ask you whether you consider that there is sufficient evidence of its authenticity to justify a minister in using the matter as it has been used.

Sincerely,
Chas. A. Martin.

DR. SPEER'S NO. 3.

New York, June 1, 1911.

The Rev. Charles A. Martin.

Dear Sir: Your note of May 23 has been duly received. I have not forgotten our previous correspondence and have been hoping to be able to send you some definite word with regard to the alleged correspondence between the Vatican and the Archbishop of Santiago. As I think I wrote you, the friend of whom I had been making inquiries in Santiago saw the secretary to the Archbishop with regard to the alleged letter from the Vatican. The secretary denied that such a letter had been received. At that time we had not found the publication containing the supposed reply of the Archbishop. Later this was found in the same Chilean newspaper which had published the letter to the Archbishop, and my friend has been trying to see the Archbishop's secretary with reference to this to ascertain whether he knew of this publication and what his view of it was. He has called several times, but has been unable to see the secretary.

Various well-informed men of whom I had made inquiries declare their belief that there was a correspondence at the time between the Vatican and the Archbishop somewhat in the tenor of the alleged letters, but none of them have been able to find for me any authority except such references as I think are to be traced back to the publications in "La Lei," the Chilean newspaper which printed the two letters.

Since the authenticity of these letters was called in question I have not made use of them, and in answer to your inquiry would say that I do not think the alleged correspondence should be quoted as authentic without further evidence than has thus far been produced. At the time that I quoted the letter last winter a year ago, the evidence did seem sufficient to justify the belief that it was a genuine letter, but all the search that has been made since seems to reduce the evidence to the publication in "La Lei," which by itself is not sufficient. Further search for evidence will be continued.

Very faithfully yours,
Robert E. Speer.

FORGERY ADMITTED.

Six months later, and just two years after the opening of the correspondence between Dr. Speer and Father Martin, came the doctor's letter No. 4, with the remarkable revelation of slanderously and stupidly made and stupidly and slanderously used charges.

New York, April 30, 1912.

The Rev. C. A. Martin.

Dear Mr. Martin: I think I promised to let you know if we ever were able to get word settling conclusively the question as to the alleged correspondence between the Vatican and the Archbishop of Santiago, in Chile, and determining the origin of the reports regarding the correspondence. I have at last heard from Dr. Browning, one of our missionaries in Chile, that he has been able to trace the matter to its source. I have published his letter with a statement on the subject in a little book entitled "South American Problems," issued by the Student Volunteer Movement, 125 East 27th street, New York City, and enclose a copy of Dr. Browning's letter as embodied in the note on the subject in this book.

I am glad that the matter has been definitely settled, not only by the statement of the secretary of the Archbishop, but also by this acknowledgment on the part of the original inventor.

Very faithfully yours,
Robert E. Speer

THE CONFESSION.

Extracts from letter of the Rev. Webster E. Browning, Ph. D., as quoted in "Note to Chapter V," "South American Problems":

"For a year or more I have been working on the matter, but have not been able to bring it to a conclusion until today. I first went to a member of congress whom I have known for a number of years and told him of the letters published in the 'Lei,' and of the trouble caused by their quotation in the United States. He heard me through and then, with a laugh, said: 'Those letters were not authentic.' I replied that the secretary of the Arch-

bishop and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, he said, was the author of the letters. I called at once on this gentleman and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878. He at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both, at the suggestion of one of the leaders of the Radical party. He said that he had no idea that they would ever be quoted outside of Chile, and I told him how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in forging the documents and laughed at the whole matter as a huge joke.

"I asked him if there had ever been any basis for such letters; if any such correspondence had ever passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far as he knew, had ever been written.

"The whole matter, then, it seems, is boiled down to this fact: the gentleman in question, who has asked me to reserve his name, wrote the letters 'as a diversion,' to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship, one of these men being, as I suspected, the first man on whom I called this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical, and attacks the Church—or did, in his younger days—in this way, under an assumed name. He is a lawyer, well-to-do, I should say, and had no hesitancy whatever in assuming the responsibility for the authorship of the letters. He said that for a while he was known among his cronies of that time as 'Rampolla,' in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop's excommunicating 'La Lei,' a fact that tremendously increased the circulation of the paper and gave it ten years of life, whereas otherwise it would probably have died much sooner. At his request I keep his name secret, but you are authorized to use my letter and statements as you think best.

"The author of the letters claims that the statements are all true, even today."

THE END.

Youngstown, May 12.

Rev. Robert E. Speer, New York.

Reverend Dear Sir: Your letter of April 30, enclosing Dr. Browning's report reached me a day or two ago. I thank you most sincerely for the same. That you have ascertained that the alleged encyclical is a forgery must be satisfying to you, as well as to myself. The publication of Dr. Browning's report in your new book will no doubt go a long way to undo the harm which the document has caused. I am taking the liberty of turning over our correspondence to the editor of the Catholic Universe.

Thanking you again for your courteous letters and congratulating you on your part in hunting down the miserable forgery, I am

Yours respectfully,

Chas A. Martin.



Reprinted from The Catholic Universe, May 17, 1912.

ST. PATRICK'S CHURCH

REV. CHARLES ALFRED MARTIN, PASTOR

YOUNGSTOWN, OHIO
OAK HILL AVE. AND CLEVELAND ST.

May 16 1912

Rev. Robert E. Speer,
156 Fifth Ave
New York,

Rev. Dear Sir:- Your letter enclosing Dr. Brownings report, reached me only after some delay. I thank you most sincerely for the same. That you have ascertained that the alleged encyclical is a forgery, must be satisfying to you as well as to myself. The publication of Dr. Brownings report in your new book, will no doubt go some way to undo the harm which the document has caused.

I am taking the liberty of turning over our correspondence to the editor of the Catholic Universe. Thanking you again for your courteous letters and congratulating you on your part in hunting down the miserable forgery, I am yours respectfully, C. A. Martin

CABLE ADDRESS:
"INCULCATE" NEW YORK

TELEPHONE
822 GRAMERCY

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue
NEW YORK

OFFICE OF SECRETARY

June 17th, 1912 .

The Rev. C.A. Martin,

3804 Eastern Avenue,

Cincinnati, OHIO.

Dear Sir:

I understand that the letters which passed between us with reference to our effort to trace to its origin the alleged correspondence between the Vatican and the archbishop of Santiago have been published by one of your papers in Cleveland in a pamphlet. Would you be good enough to send me a copy of this pamphlet or to tell me where I can get one ?

RECEIVED

Very faithfully yours,

JUL 5 1912

Mr. Speer.

Robert K. Speer

Dear Dr. Speer: - I have
mailed half dozen copies
of the reprint from
the Union of the
correspondence. It was
reprinted to meet a demand
for copies. Yours Xt.
C.A. Martin

November 1st, 1910.

The Rev. Charles A. Martin,
6914 Woodland Avenue,
Cleveland, OHIO.

Dear Sir:

Your very kindly letter of October 28th, with reference to the alleged letter of the Pope to the Clergy of Chile, about which we had some correspondence last Spring, has been received, and I thank you for it and for the copy of the letter which you received from the Secretary of the Archbishop of Santiago. I had already seen the statement of the Archbishop's Secretary printed in "America," and also a copy of the article in "El Mercurio," to which the Archbishop's Secretary refers.

Ever since the genuineness of this letter was called in question, I have been seeking for information which might settle the question one way or the other. I have found that what purported to be the full letter was printed in a Chilean newspaper entitled "La Lei," for October 24th, 1897. I have a complete translation of the letter as it appeared in "La Lei." The same paper, in its issue of December 5th, 1897, printed the full text of an alleged reply of the Archbishop of Santiago, headed thus; "CONFESTACION. Dada Por el ilustrisimo i reverendisimo Senor Arzobispo de Santiago, Don Mariano Casanova, a la enciclica de su Eminencia el Cardenal Rampolla, en nombre de la Santa Sede, a los prelados de Chile."

^{When}
~~Since~~ I learned of this publication of the alleged letter from the Pope, I wrote to a friend of mine in Santiago, and he called on the Archbishop's Secretary, who expressed himself to my friend with regard to the letter just as he has done in his letter to you. At the time I wrote regarding this letter, I did not know where

Rev. Charles A. Martin - 2.

the alleged reply of the Archbishop, quoted in the editorial in the New York "Independent" had first appeared. As soon as I ascertained, I wrote again to my friend in Santiago, asking if he would kindly look that letter up and find out whether there was any basis for belief in its genuineness, or whether it was a pure fabrication. There has not as yet been time to get any reply.

In following up this investigation, I have received opinions both in this country and in Europe that there was correspondence between the Vatican and the clergy in Chile in 1897 which involved a reprimand on the part of the Vatican, but although I have followed up every clue, I have found as yet only these two publications in "La Lei." This paper was a radical paper, I am informed, "excommunicated by the Archbishop soon after it was founded." The man who was editor in 1897 died several years ago, and the paper itself has now gone out of existence. I am told that at the beginning it was regarded as a reliable paper. I hope that it may be possible to determine whether it had any basis for those publications, or fabricated them.

You have written so very courteously in this letter and in your previous one that I trust you will not take it amiss if I send you a copy of my entire letter to "America" last June.

I shall be glad to let you know what I hear further from Chile, and trust that in this matter, as in the far greater one of the actual moral and spiritual conditions of South America, truth may be clearly established.

Very faithfully yours,

Enclosure.

"5. The fifth ground of our spiritual obligation to Latin America comes from the fact that the men who ought to be Christ's representatives are silent concerning Him. The parish priest does not faithfully perform his duty. Let me here quote from the letter of the Pope to the clergy of Chile. This is what the highest authority of the church has to say:

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests, and other clergy are never to be found doing service among the poor, never in the hospital, never in the dwellings of the afflicted or the distressed or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in and where good wines are to be obtained."

"These are the words of no enemy of the church. These are the warning notes of those who mourn the shame and putrefaction of the Catholic church in South America. Do you mean to tell me that this brings no obligation?"

July 25, 1910.

Mr. Ernest J. Chave,
Box 301, Estevan,
Saskatchewan, Canada.

My Dear Mr. Chave,

Your letter of July 19th, to Mr. Speer, has just been received. I regret to have to inform you that Mr. Speer is still in Scotland, and will not be back until the latter part of August.

Referring to the extract from the Pope's letter, I may say that this has been challenged here very strenuously and even bitterly by some parties, and Mr. Speer is trying to trace out the original documents. The letter has been known and quoted by various papers for ten or twelve years, but the Catholics declare it is spurious, and until Mr. Speer can get hold of the original copy as issued from the Vatican, of course, he will not be able to refute their statements. The facts, however, are unquestionably true whether the Pope ever wrote the letter or not, and everyone who knows anything of the conditions in South America says that Mr. Speer's addresses and writings are rather under-statements than over-statements.

Your letter will be placed where Mr. Speer can see it on his return, and if he is able to secure the proper documents, he will be writing you later.

I remain,

Very sincerely yours,

Acting Secretary.

Box 301
Shwan, Sock.
July 19 - 1900.

Mr. Robt. E. Speer

125 East 27th St.

New York, N.Y.

Dear Mr. Speer:-

Enclosed you will please find a newspaper clipping. This extract from the Pope's letter I have recorded also in my notes taken at the Rochester Convention and the clipping is from one of the Rochester dailies cut from it at the time. However I do not find it in the published Report - in book form. In giving an address this last week here I read this quotation and it was challenged by some Catholics in the audience. Will you kindly let me know if this is correct or not, and from what source. In the Literary Digest

I also noted that your statements
in this address had been denied
and challenged. This was while you
were in Europe and no opportunity could
be had then for immediate affirmation
and their policy could be easily seen.
If any answer has been given I would
be glad to know where I might find
it.

I was a delegate from W. M. M. M. M.
University, Iroquois. to the Convention. In
a year from now expect to sail for
India, am getting some practical
experience in the West here first.
Am therefore interested and will
appreciate your reply.

Yours faithfully
Ernest J. Chave.

COPY

August 27th, 1910.

Mr. Ernest J. Chave,

Box 301, Estevan,

Saskatchewan, Canada.

My dear Mr. Chave,

On returning from Scotland this week I found your note of July 19th, which Dr. Fulton acknowledged in my absence. The enclosed copy of a letter which I wrote to the editor of the Catholic publication here entitled "America" just before I left for Scotland will, I think, give you the information you wish. I have been following up this alleged letter from the Vatican to the clergy in Chile, but have not been able to get it beyond the Chilean newspaper referred to. That newspaper is now discontinued and its editor is dead. Those whom I have consulted in Chile are inclined to think that it is possible that the newspaper invented, but other authorities whom I have consulted feel sure that some letter of the kind was sent to Chile and that there will be evidences of its authenticity obtainable in Europe, and we are still searching for these. The present situation, in a word, is that the letter and the Archbishop's reply were published in Chile more than twelve years ago, that they have been republished and referred to, apparently without question of their authenticity, for many years, but now their authenticity is denied; and that there is not at hand as yet adequate evidence to establish it.

I have not heard that the letter of the Archbishop of Venezuela, which I have quoted, is disputed. I have a copy of the paper containing it and the Archbishop is still living and has not denied the authenticity of the letter attributed to him.

Very sincerely yours,

Dictated Aug. 26th.

COPY

August 27th, 1910.

Mr. Ernest J. Chave,

Box 301, Estevan,

Saskatchewan, Canada.

My dear Mr. Chave,

On returning from Scotland this week I found your note of July 19th, which Dr. Fulton acknowledged in my absence. The enclosed copy of a letter which I wrote to the editor of the Catholic publication here entitled "America" just before I left for Scotland will, I think, give you the information you wish. I have been following up this alleged letter from the Vatican to the clergy in Chile, but have not been able to get it beyond the Chilean newspaper referred to. That newspaper is now discontinued and its editor is dead. Those whom I have consulted in Chile are inclined to think that it is possible that the newspaper invented, but other authorities whom I have consulted feel sure that some letter of the kind was sent to Chile and that there will be evidences of its authenticity obtainable in Europe, and we are still searching for these. The present situation, in a word, is that the letter and the Archbishop's reply were published in Chile more than twelve years ago, that they have been republished and referred to, apparently without question of their authenticity, for many years; but now their authenticity is denied; and that there is not at hand as yet adequate evidence to establish it.

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Very sincerely yours,

Dictated Aug. 26th.

Box 301
Evanston, Sask.

Aug 31 - 1910
RECEIVED

Mr. Roth. E. Speer,
156 - 5th Ave., New York.

Dear Mr. Speer, -

I thank you sincerely
for your letter of the 27th inst.
The party I referred to had
taken copies of the former
statement - to Winnipeg, I
expect to show to one of the
priests of the college there.
As yet they have not returned,
but think your letter to "America"
will be sufficient for any thing
as defensible authority.

Yours very truly
E. J. Chave

156 Fifth Avenue, New York.

June 2nd, 1912.

To the Editor of "America,"

22 Washington Square,

New York City.

Dear Sir:

In several issues of "America," you have asked for the authority for my quotations from the Archbishop of Venezuela and the letter of the Pope to the clergy of Chile, and for the statements which I have made as to the educational and moral conditions with which the South American nations are dealing.

1. - The quotations which I have thus far made from the Archbishop of Venezuela are as follows:

"Scandal in the parish or even takes on unmeasured proportions; the dishonored priest is lost (not for all, the memories of the Church triumph because of the shameful fall, and good souls retire to groan in secret and to cry to the Lord to free them from this abomination. And even if the sin is hidden, yet it is revealed through every guise in the domestic parish, and deserted Church, in the tireless preaching, unfruitful words of mere routine, in the lack of fervor or piety, in the house of the priest, who breathes only a worldly atmosphere; in his reading, in his occupations and the tedium of the things of God. Why do we note the sudden spiritual destroying decline of a priest who until yesterday was active and devout? Why do we see him destroying, little by little, that which promised to be a faithful apostolate, and now approaches mysterious and mournful ruin? Ah, if we could penetrate the veil of his secret life, we should see that the one cause of this humiliating and approbrious decay is nothing other than the hidden corruption of his heart and life. And yet there are priests who only rarely go to confession, and others who never confess at all. There are those who select easy-going confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than a and routine practiced between one sin and another, to their own deception. Well known is the life they lead, and where it will end."

"Nearly all the clergy of the archdiocese of Caracas is parochial. There are more than two hundred parishes, and to-day all are occupied by pastors, with few exceptions - those which have become mere asylums. And yet why does ignorance of religion continue to brutalize and degrade more and more these people? Why exist so many parishes which are true cemeteries of souls dead to God, in despite of the fact that there stand the Church edifice, there is Jesus Christ in the sacrament Adorabile, there is the priest with his marvelous powers to sanctify souls? The only reason is that the parish priest does not faithfully perform his duties, he does not lay hold upon and generously undertake the charge he has accepted, and, as many Christians take of the Gospel only so much as suits them, so he takes up only those duties which do not trouble him much - more than all, those that produce most income."

They do not preach, or, if so, it is only to tire and annoy the few hearers.

What living word could come from a sacerdotal soul dead to the palpitations of the grace and the activity of pastoral zeal? There is no catechism class - and if there is, it is in this sense; that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing over to the school or to the women! Service, attention and care, and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, is an unknown thing to him. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely, under any mere pretext to escape going to their aid in their extremity supreme . . . And we will not say more, for we should be interminable, if we were to enumerate everything."

The name of the Archbishop is Juan Bautista Castro. These quotations are taken from a long letter addressed by him to the Roman Catholic Clergy in Venezuela, and published in full in "El Constitucional," the leading newspaper of Caracas, in its issue of December 7th, 1908.

11. - My quotation from the letter of the Pope to the Clergy in Chile was as follows:

"In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. . . It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or leper house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction; or found in refuges or prisons. As a rule, they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained."

I did not and would not say what is said here regarding the clergy in Chile. I only quoted it as going far beyond the confirmation of what I did say.

My quotation for this quotation was Beach's "Geography of Protestant Missions," page 126, with collateral evidence of the authenticity of such a letter found in an editorial in the New York "Independent" for March 17th, 1898, in which the "Independent" referred to this letter and quoted from the reply of the Archbishop of Santiago. I have since received from the South American Missionary Society of London (20 John Street, Bedford Row, London, England) a copy of the

encyclical and the Archbishop's reply, printed by that Society in 1898, in which it is said "that the Papal encyclical appeared in "La Lei", the principal paper of Chile, for the 24th of last October" - (that is, 1897.)

With reference to the third point, I would say that the last official census of Brazil gave 99% of the population as Roman Catholics; 85% as illiterate; and 18% as illegitimate. The last official census of Chile, 1907, gave 98% of the population as Roman Catholics; 60% as illiterate, while the general percentage of illiteracy is 55%, and the highest in any department a little over 66%. In the Argon line 50% of the population over six years of age, and in Bolivia 80% are illiterate. In Uruguay, in 1906, according to the Statesman's Year Book, 27½ % of the births were illegitimate; and in Venezuela, according to the statistics of Dr. Renzote, Rector of the Central University, 68.8%. Those moral conditions, with which true Christians and patriots have to contend in South America are recognized in the Acts and Decrees of the Plenary Council of Latin American Bishops held in Rome in 1899, in the chapter, "Evils to be Extirpated," - sections 747-762. Referring to this section, the New York "Independent" in its issue for May 10, 1900, page 1152, says:

"On a chapter on 'Evils to be Extirpated,' usury is fully discussed, with drunkenness and luxury, but especial attention is given to crimes against marriage. And here confession is plainly made of a condition of things in Latin-American States which has sometimes been denied. We quote:

'Greatly to be deplored and condemned is that infection of fornication, far and wide diffused, but especially the most infamous pest of concubinage which, spreading publicly and privately, whether in great States or in humble villages, brings not a few people of all conditions to eternal destruction.'

This subject is developed at considerable length."

From many other testimonies it will suffice to select one, - namely an article in "The Messenger of the Sacred Heart" for December 1898, by Father Shorman, entitled "A Month in Porto Rico," in which Father Sherman says:

"Porto Rico is a Catholic country without religion. The clergy do not seem to have any hold upon the people."

Yours truly,

156 Fifth Avenue, New York.

June 5th, 1910.

To the Editor of "America,"

37 Washington Square,

New York City.

Dear Sir:

In several issues of "America," you have asked for the authenticity for my quotations from the Archbishop of Venezuela and the latter of me to the clergy of Ohio, and for the statements which I have made as to the educational and moral conditions with which the North American nations are dealing.

1. -- The quotations which I have thus far made from the Archbishop of Venezuela are as follows:

"Scandal in the parish or town takes on unmeasured proportions; the dishonored priest is lost for all, the women of the Church shrink because of the shameful fall, and good souls retire to grove in secret and to or to the Lord to free them from this abomination. And even if the sin is hidden, yet it is revealed through every guise in the dead parish, and deserted Church, in the same preaching, unfruitful words of mere routine, without fervor or duty. In the house of the priest, who breathes only a worldly atmosphere; in his dwelling, in his occupations and the totum of the things of God. Why do we see such a spiritual demoralizing decline of a priest who until yesterday was active and devoted? Why do we see him destroying, little by little, that which seemed to be a faithful apostolate, but now appears as a ruinous and shameful ruin? Ah, if we could penetrate the veil of his secret life, we shall know that the cause of this humiliating and degrading decay is nothing other than the hidden corruption of his heart and life. . . and yet there are priests who only go to confession, and others who never confess at all. There are those who select easy-going confessors who pass over everything; and then give absolution; and there are not wanting others whose confession is nothing more than a set routine practiced between one sin and another, to their own deception. Well known is the life they lead, and where it will end."

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encyclical and the Archbishop's reply, printed by that Society in 1898, in which it is said "that the first encyclical appeared in 'El Mercurio', the principal paper of Chile, for the week of 1st October" - (that is, 1907.)

With reference to the third point, I would say that the last official census of Brazil gave 29% of the population as born Catholics; 86% as illiterate; and 10% as illegitimate. The last official census of Chile, 1907, gave 93% of the population as born Catholics; 60% as illiterate, while the general percentage of illiteracy is 55%, and the highest in any department a little over 60%. In the Argentine 50% of the population over six years of age, and in Bolivia 80% are illiterate. In Uruguay, in 1906, according to the Statesman's Year Book, 27% of the births were illegitimate; and in Venezuela, according to the statistics of Dr. Benítez, Rector of the Central University, 68.8%. These moral conditions, with which true Christians and patriots have to contend in South America are recognized in the acts and Decrees of the Tenth Council of Latin American Bishops held in Rome in 1899, in the chapter, "Evils to be Extirpated," - sections 747-762. Referring to this section, the New York Independent in its issue for May 10, 1900, page 1152, says:

"In a chapter on 'Evils to be Extirpated,' heavy is fully disclaimed, with harshness and luxury, but especial attention is given to crimes against marriage. And here confession is plainly made of a condition of things in Latin-American States which has sometimes been denied. To quote:

"Gravely to be deplored and condemned is that infection of immorality, far and wide diffused, but especially the most infamous part of concubinage which, spreading publicly and privately, whether in great States or in humble villages, brings not a few people of all conditions to eternal destruction."

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"Porto Rico is a Catholic country without religion. The clergy do not seem to have any hold upon the people."

Yours truly,

The Independent

FOUNDED IN 1848

130 FULTON STREET
NEW YORK

EDITORIAL ROOMS

Telephone 3928 CORTLANDT
Cable Address INDEFULT NEW YORK

April 16th, 1910.

RECEIVED

APR 18 1910

Mr. Speer

Mr. Robert T. Speer, Secretary,
Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Mr. Speer,

I cannot at this time recall what was the authority for the editorial which I probably wrote and which you quote. But I do have in my office a copy of the Acts and Decrees of the Plenary Council on Latin America of 1899, and shall be glad to let you see it. I presume I wrote something about it when it was received.

Very truly yours,

William Hayes Ward

Editor.

RECEIVED

APR 23-1910

Mr. Speer.

Bureau of the Census
Washington D.C.

April 22^d '10

My dear Mr. Speer.

Your letter reached me just as I was starting to go with Mrs. Bliss to a sanitarium at Kingston-on-the-Hudson. I had no time then to answer it, scarcely even read it, and I have only this a.m. returned. Coming home I passed through New York, but had no time to stop, or rather I thought I had not. In fact, I missed a timetable and could have run in for a moment.

So far as that editorial in The Independent is concerned, I am confident that it was Dr. Ward's work. He generally reviewed all Roman Catholic subjects, and though I remember the general subject, and at the time knew about its basis, I have no present knowledge of it. I think it possible that he would be able to give you information.

I am sorry for so unsatisfactory an answer, but it is the best I can do.

Let me miss the fellowship of New York workers, and yet

There is much here that is very interesting. Mrs. Bliss has not been strong at any time since we came. Just what has been the occasion I cannot say, though it seems probable that a number of causes have conspired.

She is now at Dr. Sahle's Sanitarium at Keiglin and we hope for much from his treatment.

Thank you for your expressions of friendship and interest. While out of the immediate circle we keep within the larger fellowship and rejoice in the good work that is being done.

With most cordial remembrance and best wishes for every blessing

Yours as ever sincerely

Edwin H. Bliss

Telephone Number
3928 CORTLANDT

Cable Address
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The Independent 18 1911

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130 FULTON STREET
NEW YORK
EDITORIAL ROOMS

Mr. Spear.

May 17. '10

My dear Mr. Spear.

I have been reading in
"America" the comment on your state-
ments about South America. Have
you been able to find the documents
you desired? And are you there with
the "Acta" I lend you.

Yours very truly
William Haverford
Edin

The Independent

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130 FULTON STREET
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EDITORIAL ROOMS

Telephone 3928 CORTLANDT
Cable Address INDEFULT NEW YORK

May 18th, 1910.

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MAY 19 1910

Mr. Speer.

Mr. Robert E. Speer,
Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Mr. Speer,

I thank you for returning the Acta. I cannot recall how I got that material in reference to the Chilian Archbishop. Possibly you could get information by writing to Professor George H. Schodde, 452 Kimball Place Avenue, Columbus, Ohio. He may have given me the facts and yet I may have got them from some Roman Catholic. I have a certain impression that it must have been a Roman Catholic who gave me the information about the New Jersey priest who went there and it seems to me I ought to be able to recall who told me, but I cannot at present, nor who the priest was.

Very truly yours,

William Harris Ward

Editor.

RECEIVED **The Independent**

JUN 11 1910

FOUNDED IN 1848
130 FULTON STREET
NEW YORK

Mr. Speer.

EDITORIAL ROOMS

June 10, 1910

My dear Sen. Speer.

I was glad to receive
your pamphlet on So. American
matters - a friend to whom I
have shown it says, as to p. 160:

"He publishes the reply of the
Cardinal Archbishop of Santiago. He
is wrong as to 'Cardinal'. There is
no such Cardinal - The first So.
American Cardinal is the Abp of
Rio Janeiro, Brazil, named by
Pius X. His chief error lies in
making the Pope the correspondent of
Santiago. It was Cardinal

Rambolla. If Mr. Speer will search
the files of the "N.Y. Sun" for 1897
he will probably find the letters of
Cardinal Rambolla. My memory
is quite sure that Cardinal Ram-
bolla called Santiago to time, and
specified all his extravagances.
My memory, however, is not quite
sure of the year. When in Paris I
will consult Hortin who will be
able to get the exact date. Can
you not more. Has Mr. Speer any
certainty that the many concordats
between Rome and the S.A. republics
are printed and on the market?
I would very gladly buy all
printed.

My friend goes to Paris in this

month - and I have had to give
him your pamphlet for conference
with Houston. Can you give
me a second copy?

Yours very truly
William Hayes Ward

June 14th, 1910.

The Rev. William Hayes Ward, D.D.,

130 Fulton St.,

New York City.

My dear Dr. Ward,

In Mr. Speer's absence, attending the World Missionary Conference at Edinburgh, I wish to acknowledge your letter of June 10th, which will be kept here for his perusal upon his return, which will be the latter part of August. I take this opportunity to thank you for the information regarding the Cardinal of Santiago and the Pope's encyclical, which I know Mr. Speer will appreciate. I have pleasure in mailing you, according to your request, another copy of Mr. Speer's report.

I remain,

Very sincerely yours,

(Report)

The Independent

FOUNDED IN 1848
130 FULTON STREET
NEW YORK

EDITORIAL ROOMS

July 22, '11

My dear Mr. Speer

Your enquiry about any
word from Mr. Houston as to
Chile has been forwarded to
me - I have heard nothing,
and have sent your enquiry
to my friend who was in Paris
at my last account

Yours truly
William Howard Ward

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JUL 25 1911

Mr. Speer.

131

The Independent

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NEW YORK

EDITORIAL ROOMS

Smith Perwick
Maine

July 29. 11

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P, dear Mr. Steer, JUL 31¹⁹¹¹

Mr. Steer

My informant, formerly the Very
Rev. J. R. Hattery, of Baltimore, has re-
turned lately from his visit abroad
and he says he cannot remember
what was the result of Horatio's
effort, but will write him. He
adds, as to your desire for an "origi-
nal document".

"There is only one way to get such
at the Vatican, and that is by stealing
it, and nowadays that will be more
difficult than in Leonine times,
when documents often disap-
peared."

I fear you will never
get more than what you have

Yours very truly
William Lloyd Ward

Sept. 8th, 1910.

The Rev. William Hayes Ward, D.D.,

130 Fulton St.,

New York City.

My dear Dr. Ward,

I returned a fortnight ago from Scotland, where I stayed for some weeks after the Missionary Conference in Edinburgh. I have received since returning a translation of the alleged letter of the Pope to the clergy of Chile as it appeared in "La Lei", a Chile newspaper, of Oct. 24th, 1897. Two of our missionaries there looked into the matter carefully for me and they report their doubts as to the authenticity of the document. "La Lei" was a Radical paper, strongly opposed to the Roman Catholic Church, and they think that it is possible that the letter may have been invented by the paper. It went out of existence several years ago and the editor is dead. They say they cannot find any reference to the letter in other Chile papers of the same period. Evidently there was no denial of it, and although quotations from it have been in circulation all these years since, I have never seen its truth questioned until I quoted from it at the Student Volunteer Convention in Rochester last winter.

They say that the letter of the Archbishop of Santiago in reply, which you quoted in your editorial in the "Independent" and which was printed also in a pamphlet by the South American Missionary Society of London in 1898, together with the Pope's letter, did not appear in the issue of "La Lei" for Oct. 24th, and they have been unable to find it elsewhere. Can you suggest any way in which it would be possible to find out where that letter was first published? If the letter from the Pope is not authentic, then certainly the other letter is not, and even if "La Lei" invented the

Dr. Ward-P. 2.

Sept. 8th, 1910.

Pope's letter, who invented the reply of the Archbishop?

I have written to the South American Missionary Society, asking the Secretary if he can find out what their authority was for the letter of the Archbishop.

There is a note on the cover of the pamphlet of the South American Missionary Society which contains these letters stating that "most of the foregoing extracts are reprinted, by kind permission of the Editor, from 'The Rock'". Do you suppose you could have got the Archbishop's letter from that paper?

I wrote to Professor Walther in Germany, as I think you suggested, about these letters, and have received the following reply:-

(Translation)

Gehlsdorf bei Rostock, i M.

June 17, 1910.

Honored Sir:-

In the General Evangelical Lutheran Church Paper published in Leipsic, in 1898, Vol. 142 (No. 6) the statement referred to was published. It did not emanate from me, and the editor of the Church paper, of whom I made inquiry, cannot now say from whom he received the notice. It created a considerable stir at the time, and yet was not corrected by any one. Further there are distinct indications that it was taken from a larger document. Thus writes the editor of the Church paper, and more I would not wish to say.

The attestations of the Secretary of the Archbishop of Santiago do not refute the statement referred to, simply maintained that the Bishop did not receive a papal communication in which the clergy was censured.

But I must regret that I cannot give you further information.

With greatest esteem,

(Signed) Prof. D. Walther.

Did the friend of whom you write in your note of June 10th and who was intending to consult Houtin in Paris this summer get any information from him on the subject?

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Sept 10 '10

My dear Mr. Spier.

My friend is now in Paris, and I have not heard if he has seen Horton in this matter. He will certainly see Horton, and I hope will remember it - I am not sure at what hotel he is stopping. My friend was very sure he saw it first in The Sun of N.Y. It is not very likely that I got it from The Rack, more likely The Sun -

Yours very truly
William Horner Ward

4177 Vrain St. Denver Colo. 5 / 27 / 12 .

Secretaries Of Bd. Foreign Missions

Dear Brethren

The enclosed clipping is from the "Denver Catholic Register" a Roman Catholic paper which I see every week. Of course I think it quite possible that Bro. Speer made some mistake along this line, but as this paper is quite bitter and not always truthful I would like to know the facts in the case.

Sincerely yours,

S. E. Taylor, Pastor Berkeley Presbyterian Ch. Pres. of Denver

and Synod of Colo.

S. E. Taylor

PROTESTANT MISSIONARY ADMITS

FORGERY

Denver Catholic Register

Cleveland, May 24.—Fourteen years ago currency was given broadcast to the statement that the late Pope Leo XIII had written an encyclical letter to the Archbishop of Santiago, Chile, denouncing the Catholic priests in that country for the character of their personal lives.

The alleged "encyclical" was, of course, a palpable forgery, but when did a little thing like entire variance with the truth ever lead to the abandonment of a Protestant calumny against the Catholic Church or dissuade even the leaders of Protestant churches from insulting their supposed intelligence and Christianity by its dissemination?

A little more than two years ago Dr. Speer, of the Presbyterian foreign missionary board, recounted the story of the encyclical, incorporated it in a book and gave it forth with authority and unholy joy.

Father Martin, then a member of the Cleveland Apostolate, determined to make Speer either admit the thing a forgery or disgorge the source of his information.

But we congratulate Speer that he has recanted. We congratulate him that he alone of all his confreres in this work of irresponsibility has had the grace to admit the forgery and agree to do what he can to take back the falsehood he has spread.